



Forth—
The Spirit of Missions

SEPTEMBER
• 1941 •

FORWARD TOGETHER

HENRY GODDARD LEACH,
Famous Editor-Emeritus of
Forum Magazine, says:

"Forth is a vigorous magazine of the spirit of inspired adventure. It is a magazine for any library table and no mere house organ. Illustrations and text actually compete with the pictorial weeklies. Missions seem alive, youthful, confident, appealing, in the pages of FORTH."

Congratulations!

Western New York and Montana join the "Diocesan Edition Club" of FORTH Magazine. These two dioceses henceforth will have their own special diocesan editions of FORTH, containing diocesan as well as General Church news. The Presiding Bishop and FORTH extend hearty congratulations to these dioceses on this forward step.

In line with the Presiding Bishop's challenge that the whole Church go "Forward Together" this fall, FORTH announces an important group subscription offer which every Parish should make a regular part of its *Forward in Service* program.

Under this plan, every family in your parish can receive FORTH regularly for the price of two postage stamps per month. Do you know of any better way two postage stamps could be used?

Fifty cents per family per year—that is the amazing offer which FORTH makes you and your Parish! A minimum of one hundred subscriptions is required. On an order for twenty or more subscriptions the rate is sixty cents each.

Regardless of size, any parish with 100 per cent coverage with FORTH is entitled to the 50-cent yearly rate and will receive a special commendation.

Thirty cents per family will bring FORTH into your homes for six months! Minimum, fifty subscriptions.

The subscription list of 100-per cent Vestry Parishes is growing rapidly. Is your Parish on this list? Vestrymen should be the first to receive FORTH regularly.

The Rev. Charles W. Sheerin, D.D.
281 Fourth Avenue, New York, N. Y.

- Inform the Presiding Bishop that our Parish wants FORTH to come regularly in individual mailings to our families. Herewith are _____ names for which we agree to pay at the regular group subscription rate.

Name _____

Parish _____

City _____ State _____

Single subscription \$1.00; 20 or more subscriptions 60c each
100 or more subscriptions 50c each

This Issue at a Glance

THE COVER of this issue, titled "Forward Together" catches the spirit of the Presiding Bishop's *Forward in Service* program for this Fall. This design will be one of two attractive posters issued by the National Council in connection with the Every Member Canvass in November. The artist is Teasdale Barney.

	Page
Back to School—(Photographs).....	4
Increased Power—by The Presiding Bishop.....	5
Radio Pulpit Reaches Every Class and Creed.....	6-7
Young Hawaiians Copy Mother Hubbard Costume.....	8-9
Negro Youth Seek New Horizons at Fort Valley.....	10-11
"Talking Books" Cheer All Sitting in Darkness.....	12-13
St. Andrew's—Haven for Isolated Blue Ridgers.....	14-15
Edgerton Builds Its First Church.....	16
Historic St. Thomas Buys New Home.....	17
Church Finds Fertile Field Open in "Good Neighbor" Republics.....	18-19-20
Home, Church Plan Education Week.....	21
Modern School Adding Religion to Three R's.....	22-23
"One If By Land—Two If By Sea".....	24-25
British From Convoys Find Welcome in Mobile.....	26-27



THE NATIONAL COUNCIL

THE RT. REV. H. ST. GEORGE TUCKER, D.D., PRESIDENT

THE REV. JAMES THAYER ADDISON, D.D.
VICE-PRESIDENT FOR ADMINISTRATION

THE REV. CHARLES W. SHEERIN, D.D.
VICE-PRESIDENT FOR PROMOTION

LEWIS B. FRANKLIN, D.C.L., TREASURER

THE REV. FRANKLIN J. CLARK, D.D., SECRETARY

Rt. Rev. Frederick B. Bartlett, D.D.
Stoughton Bell
Rt. Rev. Frank W. Creighton, S.T.D.
Rt. Rev. Edmund P. Dandridge, D.D.
George B. Elliott
William S. Farish
Rev. Frederic S. Fleming, D.D.
W. W. Grant
Rebekah L. Hibbard
Rt. Rev. Henry W. Hobson, D.D.
C. Jared Ingersoll
Mary E. Johnston
Rev. Everett H. Jones
Warren Kearny, D.C.L.

Rt. Rev. Stephen E. Keeler, D.D.
Rt. Rev. Wm. Appleton Lawrence, D.D.
Col. Leigh K. Lydecker
Mrs. Henry J. MacMillan
Rev. Kenneth D. Martin
Frank W. Moore, D.D.
Rt. Rev. Malcolm E. Peabody, D.D.
Mrs. Henry Hill Pierce
Rt. Rev. Clinton S. Quin, D.D.
Kenneth C. M. Sils, LL.D.
Very Rev. Claude W. Sprouse, S.T.D.
Rt. Rev. Robert E. L. Strider, D.D.
Rev. Albert R. Stuart
Dean Vincent



FORTH QUIZ

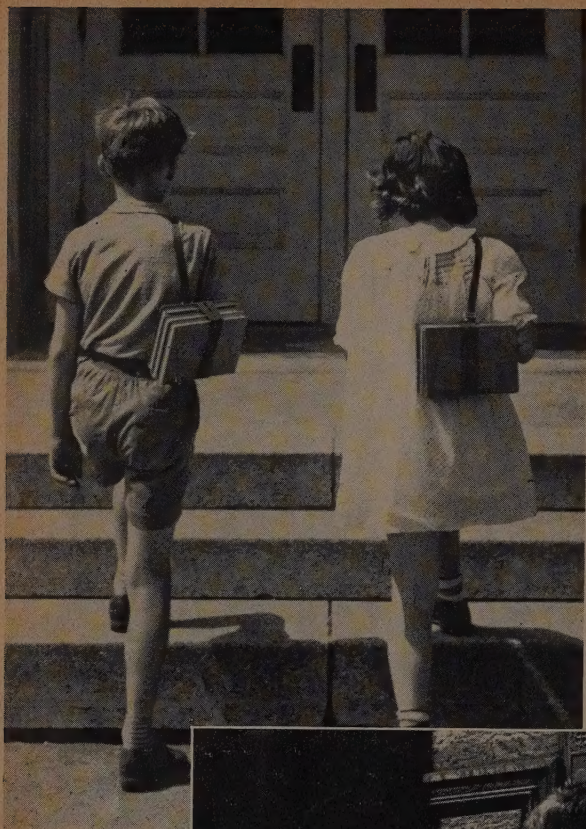
The following questions are based on articles in this issue. Can you answer them?

1. What is Absalom Jones' claim to fame?
2. What great missionary opportunity is waiting in South and Central America?
3. What is known as the "Aladdin's Lamp" of the blind?
4. What per cent of the pupils in Elgin, Illinois, schools are enrolled in week-day religious classes?
5. How do the mountain people near Harper's Ferry, West Virginia, differ in appearance from most typical southern mountain people?
6. What is the Mobile Seamen's Institute doing for British sailors?
7. Why was there special need of a church in Edgerton, Wyoming?
8. What are several ways in which the Church in the Hawaiian Islands is working among young people?
9. What part did Christ Church play in the life of Boston in Colonial days?
10. What medium of communication has proved the greatest impetus in spreading religion in the past thousand years?
11. Name three special nights the Episcopal Church will observe during Religious Education Week.
12. In what field is the Fort Valley College Center a pioneer?

Answers on Page 34

Editor: JOSEPH E. BOYLE

BACK TO SCHOOL



Gendreau

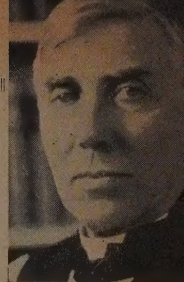


H. Armstrong Roberts

Five hundred thousand Episcopal children are going back to school this month—Church (Sunday) school and secular school. Millions of children in countries under the heel of the dictator are not so fortunate. Mothers and fathers need to realize this when the call comes for resumption of Church school sessions. The future of the Church—perhaps the Nation—hinges on the proper Christian training of these half million children. They constitute one of the Church's greatest opportunities and it is one of parents' greatest opportunities to see they are back in Church school this fall.

Increased Power

By H. ST. GEORGE TUCKER, Presiding Bishop



OUR Church has accepted the call to go *Forward in Service*. Service implies action. Going *Forward in Service* means more effective action. This in turn calls for a stronger incentive, an increase of power and more efficient methods.

Our first step has been to strive to make every member of the Church recognize the urgency of the need for more vigorous action. The world situation had indeed already prepared the way for this. The onslaught of ruthless, selfish aggression has aroused even the most complacent to a sense of imminent danger.

Fear is one of the strongest incentives, but in itself it leads no further than to the effort to preserve, either by appeasement or by opposing force with force, as much as possible of what one already enjoys. The Christian religion transforms this incentive by introducing into it the positive element of hope. God, through Christ, gives us the assurance that under His leadership the calamity that alarms can be converted into the opportunity that inspires.

The incentive of *Forward in Service* is not simply the preservation of the status quo, but the assurance that those who in this hour of emergency recognize a call from God and dedicate themselves to His service can confidently expect that this service will result in the production of a better world.

The next step for going *Forward in Service* is increased power. A stronger incentive will lead us to dedicate more of our own capacities and resources to this effort, but this alone will not justify our hope of producing a better world. That result can be attained only when the power of God works in and through us. *Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do.* That is why we place the emphasis in this year upon worship and prayer. In worship we seek access to the source of power. We present ourselves, souls and bodies to God that we may

The second phase of the Presiding Bishop's ten-year Forward in Service plan gets under way this fall. Built around the general theme of Worship and Prayer, the plan calls for building more effective programs in every parish in the Church. The Presiding Bishop's message herewith constitutes a challenge to every individual Churchman and woman to take his place in the ranks of parish life, to do his bit toward the great objective of the ten-year plan: Redeeming Our Times.

be purified and strengthened for His service. We offer to Him our swords that they may be bathed in Heaven and given back to us more effective weapons for use in His service.

Through prayer, then, we seek to have our incentive strengthened and our power increased. We also seek Divine guidance in the use of this power. Divine guidance is not a substitute for our own planning. Christ

assures us that the Holy Spirit will lead us into all the truth. He can lead only those who are in motion, whose minds and wills are actively seeking the truth. *Whosoever willeth to do the will of God shall know of the doctrine.* If then through our corporate worship we have enjoyed the blessing of God's presence and received the power which Christ promises to those upon whom the Holy Spirit comes, our next step is to come together to consider methods by which we can apply this power to the carrying out of God's will for the world. This is what we call building a Parish Program.

It is to the task of building more effective parish programs throughout the Church that we are called this autumn. A booklet, *Our Parish in Action*, which has just been published by *Forward in Service*, tells of methods which have proved useful in the experience of various parishes. God intends us to learn from the experience of others. He does not intend, however, that the experience of others should be a substitute for our own planning.

Some of the things we do in the course of our Church work may seem trivial and unexciting. In themselves the steps which we take towards the accomplishment of a great purpose are trivial. Our task is to make the trivial into a step towards a great goal; to bring the inspiration of a great purpose to bear upon the commonplace. *He that is faithful in that which is least is faithful also in much.*

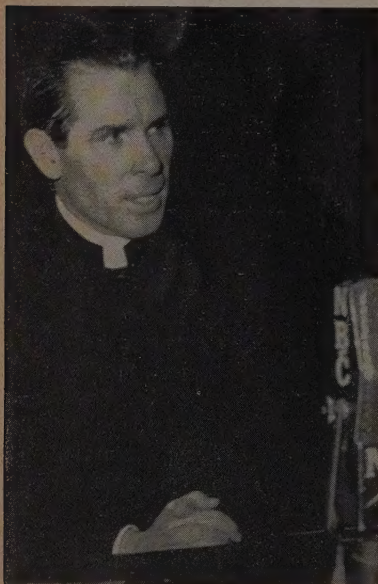


The Rev. O. R. Littleford, Albert Lea, Minn., broadcasts inspirational poetry and friendly advice.

THROUGH the magic of radio, religion has taken to the air waves. From one end of the land to the other, hundreds of radio stations are broadcasting a message of hope and cheer from the largest pulpit in the world's history. Millions whose shadows seldom or never have fallen across the threshold of a church thus come under the spell of religion, while other millions—isolated, sick, and bed-ridden—benefit from its message even though unable to attend church services.

In the mountains of Tennessee a lonely priest listens to the Paulist choristers singing "Ave Maria"; out in

Mgr. Fulton J. Sheen, a popular speaker on The Catholic Hour.



Radio Pulpit Reaches

MILLIONS FROM COAST TO COAST SH

Utah a Mormon farmer tunes in on the sermon and choir service broadcast for the past eleven years from the Mormon Tabernacle in Salt Lake City; in the jungles of Manhattan a young Jewish student listens to the age-old chants handed down in his race since the time of King Solomon; a Georgia Negro mother hums softly the spirituals she hears in "Wings Over Jordan"; while across the continent in San Francisco a bed-ridden old lady eagerly awaits the cheering sermon over "National Vespers" by Dr. Harry Emerson Fosdick.

For just one of these programs, the "congregation" is said to be larger than the total number to whom St. Paul preached during all of his missionary journeys. Religious freedom is the cornerstone on which these programs have been built, the only stipulation being that they in no way attack the faith of others. Baptists, Roman Catholics, Christian Scientists, Congregationalists, Disciples of Christ, Episcopalians, Jews, Lutherans, Methodists, Mormons, and Presbyterians—all these and other faiths share the air for periods proportionate to their strength. For the most part, the time is given

without any cost to the churches.

The National Broadcasting Company has three great religious features—the Catholic Hour, the Message of Israel, and the interdenominational program under the auspices of the Federal Council of the Churches, in which the Episcopal Church participates. The Columbia Broadcasting System is represented by the "Church of the Air" which recently celebrated its tenth anniversary and which has broadcast well over 1,000 programs representing all faiths. It is on this program that the Episcopal Church of the Air originates.

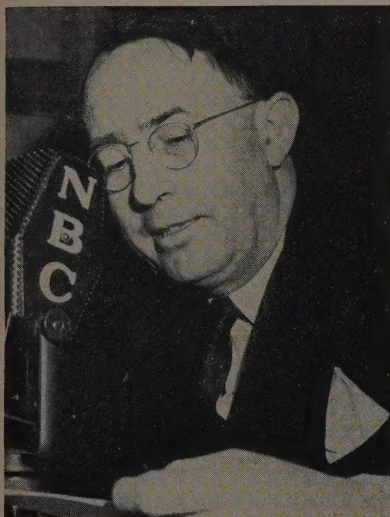
Just how vital a force religious programs have become in the life of the nation can best be illustrated by the fact that every single day during the past fifteen years some program of religion has been broadcast over the coast to coast networks of the NBC and its affiliated stations. At the Columbia studios the mail response to religious programs has averaged as high as 14,000 letters a week and these bear postmarks from all parts of the United States, Canada, and many foreign lands. In quantity this mail has often exceeded the amount received by any other Columbia "sustaining" program.

This CBS quartet is similar to many that sing the hymns and provide incidental music on various religious programs.



Every Class and Creed

RELIGIOUS SERVICES VIA AIR WAVES



Dr. Walter Van Kirk broadcasts religious news each Saturday over NBC.

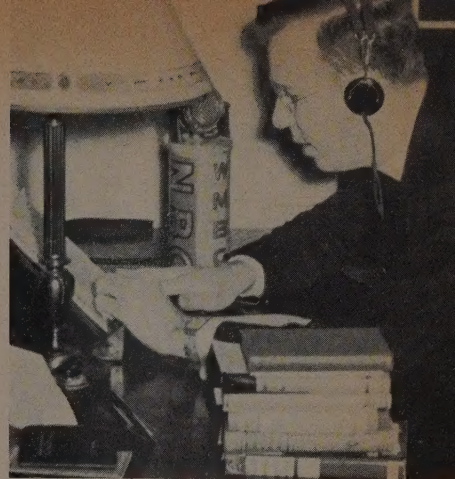
Admittedly, radio never can take the place of the Church's services but it can supplement public worship and be a means of attracting thousands to such, in the opinion of experts. With this in view, the Episcopal Church is growing increasingly air-minded. During the past ten years it has conducted eighty separate coast-to-coast broad-

casts. And in addition to these, scores of programs are broadcast weekly by Episcopal clergy over local stations in all parts of the country.

A center of Episcopal radio activity is Philadelphia. Here the Church of the Holy Trinity, once presided over by the great Phillips Brooks, buys time fifty-two Sundays a year and broadcasts over Station WIP. The Rev. Dr. E. Frank Salmon, rector, states that the mail response indicates that the area covered by the broadcast includes Long Island, Connecticut, New Jersey, Pennsylvania, Delaware, Maryland, and Virginia. A large proportion of the mail comes from shut-ins in private homes and institutions and has become the basis for a considerable pastoral work among these people. The cost of the broadcast is included among the regular expenses of the parish.

Among the most recent distinctions that have come to Episcopalians is that accorded the Rev. Osborne R. Littleford, rector of Christ Church in Albert Lea, Minnesota. A little more than a year ago Mr. Littleford started a broadcast known as "The Psalm of Life Hour," over Station KATE in Albert Lea. The necessary time is

Dr. Harry Emerson Fosdick, noted Baptist minister whose sermons over "National Vespers" reach millions here and abroad.



The Rev. J. W. Kennedy's "Haven" reaches a large audience in Eastern Virginia.

given by the station, the broadcast coming from the church itself at eight o'clock each Sunday evening. The service consists of inspirational poems and prose with stories appropriate to worship. The rector, who calls himself "Your Friendly Voice," speaks with a background of organ music. Recently this program was chosen to be broadcast over the North Central Network which includes eleven stations in four states and represents a listening audience of 5,000,000.

Baltimore Episcopalians enjoy generous recognition from the broadcasting stations of that city. By a local arrangement churches of various com-

(Continued on Page 33)

Rabbi Maurice Taub blows traditional shofar at Yom Kippur celebration.





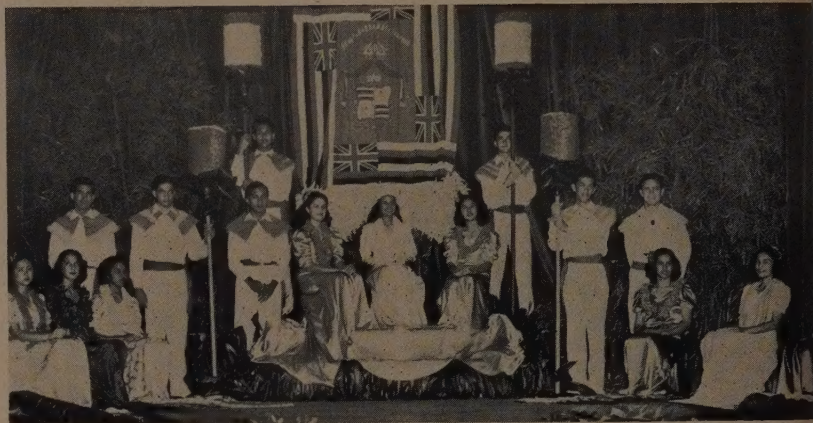
Frances Parker, Lei Day Queen.

OLD MOTHER HUBBARD is as famous in Hawaii as on the American mainland but not for the same reason. The good missionaries who went from New England to Hawaii several generations ago felt that something had to be done at once about the, to them appalling, wardrobe of the Hawaiians, who were happily but sketchily wrapped in tapa cloth, fabric made by beating and steeping the bark of the paper mulberry tree. The skill of this native technique and its artistic qualities did not make up for what was lacking. Practical and not at all appalling, the missionaries thought, were the flowing lines of the "Mother Hubbard" style and into Mother Hubbards they put their young women converts, large and small.

Hawaiian girls at St. Andrew's Priory, Honolulu, have a celebration each year called Lei Day when a queen and her court preside over a program of Hawaiian music and dancing. The day is kept to carry on the Hawaiian traditions of their school and to commemorate the old royal Hawaiian life. Everyone taking part, Priory girls and Iolani boys, must be of Hawaiian blood. In choosing a design for their court costumes the clever youngsters have adopted none other than the old Mother Hubbard gown. Holokus, the costumes are called.

Young Hawaiians Copy

BOYS AND GIRLS WEAR OLD FASHIO



All the lords and ladies of the Lei Day Court must be of Hawaiian blood.

This year a large group of service men, whose numbers are so much increased in the Islands at present, were invited to a preview of the celebration. The queen's crown and her leis were of white crown aloes. The princesses represented the different islands, each wearing the color and the flower of her island. The wonderful feather capes of older days were represented by flower capes worn by the Iolani boys, who carried kahilis, traditional symbols of royalty, which also used to be made of feathers. For background, Hawaiian flags surrounded the old coat of arms.

The Church's work in Hawaii reaches people of every age but a great deal of it has to do with children and young people. More than twenty girls and thirty boys were confirmed at the Priory and Iolani this year. St. Mary's Home has been known to accept a little waif only twelve days old, because his need was so great, although the home is not meant for babies. Nursery and kindergarten children receive their earliest training there.

At the Priory and Iolani little first-graders of many races learn almost

unconsciously to enjoy people of all races as well as their own. The Chinese, Japanese, Korean, and other missions, in Honolulu and on the other islands, are also lively with children and young people, in kindergartens and day schools, Church schools and Young People's Fellowships.

Refugees from England and China meet Hawaiian friends on Honolulu playground.



Other Hubbard Costume

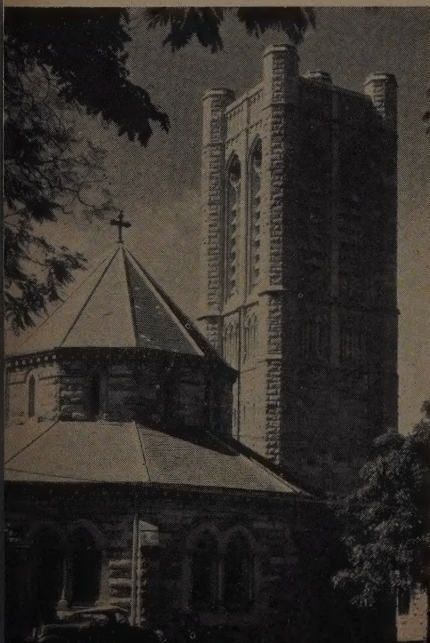
WNS DURING LEI DAY CELEBRATION



St. Andrew's Priory teaches tolerance and here many races learn to enjoy each other.

One activity which is not technically missionary but which has none the less a missionary influence is the Cathedral English School or Language School, a self-supporting institution. All the work of the public schools is of course in English, but since Hawaii is such a strong center of non-English-speaking

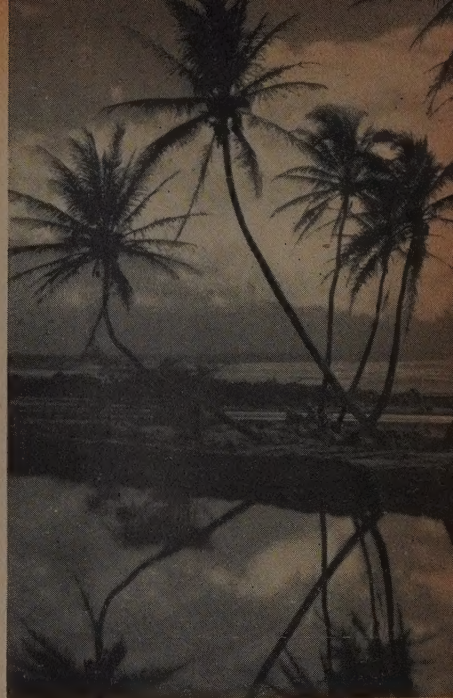
St. Andrew's Cathedral, Honolulu, stands on land given by an Hawaiian King and Queen.



racers, it often happens that Chinese and Japanese boys and girls need help at first in the use of English. They get this at the Cathedral School. Most of them come with no Church connection whatever but they like the Cathedral services.

Besides these activities among young people, the Church of course has all its work for adults. The most important part of that at present is probably connected with the almost overwhelming opportunities presented by the arrival of officers and men of the army, navy, and marine corps. At last report there were over 100,000 men in the Islands, most of them on Oahu, the island on which Honolulu is located.

Bishop Harrington Littell and his clergy already have their hands full with their regular work. The headmaster of Iolani, the Rev. A. H. Stone, is on leave from the school to serve in the army as chief morale officer of the Hawaiian department. Except for one or two chaplains the Episcopal Church has no one to work among this large number of men. It is hoped that some further provision may be made in the near future.



Peace still reigns over Hawaii.

Order Americans in Japan to Leave

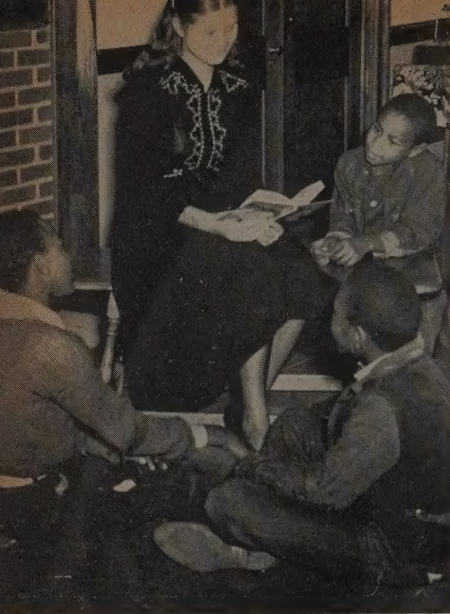
Critical relations between the United States and Japan resulted in temporary furloughs for the remaining foreign staff of the Episcopal Church in Japan. The action by Bishop Charles S. Reifsnider was a matter of precaution to avoid complications. Whether the Americans affected were able to leave Japan before departure was prohibited by the Japanese government was not known when this issue of FORTH went to press.

Diamond Builds Log Church

A diamond, long treasured by a Philadelphia family, has built a log church in the mission fields of Wyoming. The church is St. Hubert's, Bondurant, in the Hoback Basin of Wyoming and the diamond was the gift of the late Mrs. John Markoe. She left it in care of Bishop Perry of Rhode Island, who recently disposed of the valuable stone and turned the proceeds to the erection of the Wyoming church. It is a memorial to Mrs. Markoe and her son, James. A stained glass window showing the legendary stag of St. Hubert, patron of hunters, was made and given to the church by Miss Jessie Van Brunt of Brooklyn.

Negro Youth Seek Ne

COLLEGE CENTER RENDERS UNIQUE, VA



Three small boys listen to a good story at the College Center.

CHARLIE WADE, a ten-year-old Negro boy and son of a Georgia sharecropper, seemed always to be in difficulties with school authorities. He was backward in his studies, adopted a belligerent attitude toward other children, and was often caught "playing hooky" from his classes. Finally Charlie became so obstreperous that his principal decided in desperation to discuss his case with the authorities at the Fort Valley College Center.

After carefully reviewing the boy's case history and studying him during private conferences these authorities agreed that Charlie's problem was one of maladjusted personality. Basically, he was not bad, but merely in need of



Dr. J. Henry Brown, chaplain-director, and some of his college family at breakfast.

intelligent guidance. The Center took him in hand and within a few months Charlie began to show definite improvement in his social relationships.

Charlie's is not an isolated case but merely one of the many unique types of service being rendered to children and adults alike by the College Center. The program of the Center does not move in the traditional groove of work among college students. Its activities reach out in several directions. And located in Fort Valley, in the heart of Georgia, the Center finds this small

farming community of approximately 9,000 persons a fertile field for its wide range of services.

Last winter 165 college and high school students enrolled at the College Center for religious instruction, occupational guidance, and counseling on personal problems. In addition to helping these young people the Center carried on social service work among community adults and in adjacent rural districts, organized a Girl Scout troop, a student choir, held daily religious services, organized pageants, round table discussions, a Community Christmas tree and a Church school in one of the unchurched rural communities. Baptisms, marriages, and burials also are included among its variety of services.

Fort Valley Center is a pioneer in the field of religious education for Negro college students. Up to the present time it is the first and only institution of its kind in the country definitely built and equipped to help Negro college students stabilize their religious thinking. Results to date seem to indicate the Center is meeting with success in the task. Prior to their enrollment at Fort Valley, many of the students knew nothing about the

Students leaving an early chapel service at Fort Valley College Center.



Horizons at Fort Valley

SERVICES TO STUDENTS AND COMMUNITY



This ping pong table has become a popular rendezvous for enthusiasts at Fort Valley.

Church. Today 70 per cent of them are attending the Center's chapel services which are wholly voluntary.

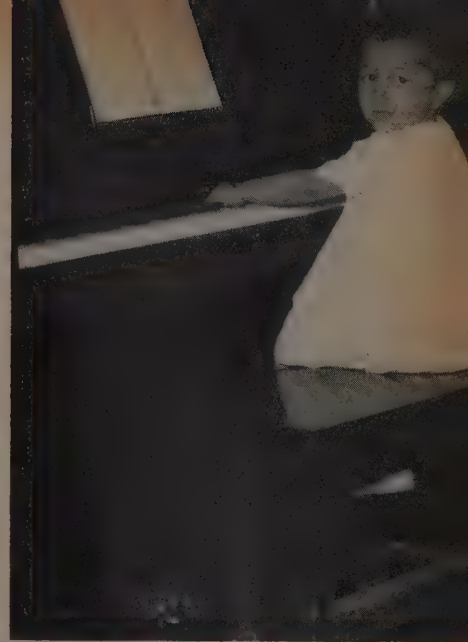
Fort Valley State College was founded in 1895 by two Negroes, Lee O'Neil and Isaac Miller, but originally it was a high and industrial school. Beginning in a small wooden shed with only a few dozen students, it struggled along for more than two decades. About twenty years ago, however, its financial support came to an end and for a time it seemed that the school must close its doors. Then the American Church Institute for Negroes of the Episcopal Church stepped in and took over the school.

Under the Institute's sponsorship the school grew and prospered until it had a student body numbering more than 900, a summer school for public school teachers which enrolled from 400 to 700 annually, 12 or 15 modern buildings on its campus and a property value of nearly three quarters of a million dollars.

Its teaching staff and equipment were so improved that two or three years ago it was accepted as the only class A high school for Negroes in Georgia. In the entire South today there is only one other school for Negroes that ap-

proaches its excellent standards.

The reputation of the school grew to such an extent that overtures were made to its board of trustees by the Georgia State authorities to adopt the institution as a publicly supported state college for Negroes. The transfer to the State was made, but the Church reserved about two and one-half acres of land directly across the street from the campus. Here it erected a splendid chapel, community house, and rectory of modern design to carry on an independent work as the Fort Valley Col-



Little Jane Bond has piano lesson in College Center's recreation room.

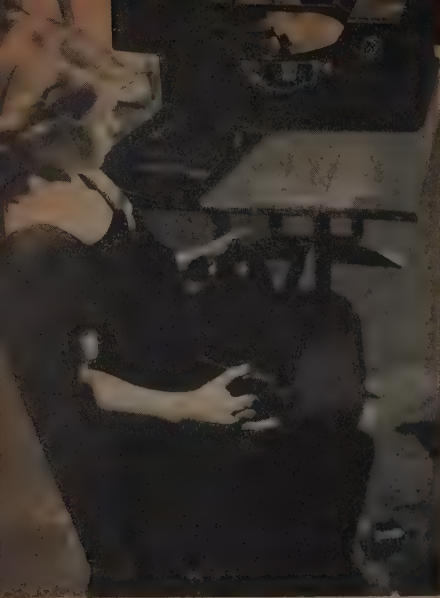
lege Center. The Rev. J. Henry Brown, its Chaplain-Director, with the help of a meagre staff, has achieved almost incredible results since the Center's opening.

The new Fort Valley College Center is more than a witness of the Church's interest in the Negro and in Negro education. According to the Rev. Cyril E. Bentley, director of the American Church Institute for Negroes, it is an "experimental laboratory."

"Here," Mr. Bentley declares, "the Church may learn how best to appeal to the American Negro and how to meet his religious needs. Fort Valley is destined to blaze a new trail in the field of religious education among Negro college students."

The College Center's early communion services are always well attended.





"Talking Book" brings "Alice in Wonderland" to young blind girl. American Foundation for the Blind Photo.

MISS IDA and Miss Susie, two elderly women who live at the Confederate Home in Columbia, S.C., have one day a month to which they look forward with particular delight. That is the monthly meeting of blind women held at the Trinity House Mission. Here they enjoy a few hours of visiting, devotions, music, and sewing among others who, like themselves, must "sit in darkness." Under the guidance of Miss Margaret Marshall, a U.T.O. worker, many interesting programs are arranged for these regular meetings.

The work done here at Trinity Mission is being duplicated today by hundreds of Episcopalians in all parts of the United States who are engaged in volunteer work to help make the lives

of their blind fellowmen happier and more useful.

On the Pacific Coast scores of Churchwomen in the Dioceses of California, Los Angeles, San Joaquin, Oregon, and Eastern Oregon are doing their part by providing Braille literature. Busily copying these books by hand for distribution all over the country, these volunteers to date have completed about 175 titles, which are franked to any point desired by the California State Library.

Large numbers of the blind, however, never have been able to master "finger reading." For these persons a new invention has been provided—the Talking Book—often called their "Aladdin's Lamp." Its "pages" are durable, semi-flexible, half-hour playing phonograph records. Today there are 23,000 Talking Book machines in the hands of America's blind with 200 titles ranging from the Psalms of David to the stories of P. G. Wodehouse.

Episcopalians are aiding in the distribution of these books through contributions to the American Bible Society which, since 1935, has been providing the Scripture Talking Book Records that contain parts of the Old and all of the New Testament.

In other sections of the nation the Church is contributing liberal help to the blind in various ways. In Phila-



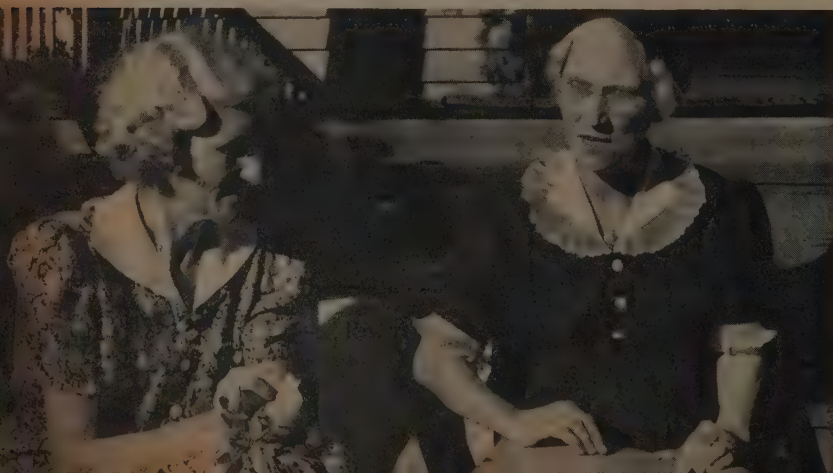
Blind teachers make thousands of visits annually to homes of blind. N.Y. Assoc. for Blind Photo.

delphia the Protestant Episcopal City Mission, which serves the Diocese of Pennsylvania, carries on work maintained by diocesan appropriations. The special objective of the Church here is to serve all blind Churchmen of the Diocese, although it also helps non-Episcopalians. Every effort is made to keep the blind in touch with their parishes, to provide them with Braille literature and talking books, and to furnish guides for those unable to attend church without one.

The Church has a Committee on Literature for the Blind which serves the United States and some foreign territory. Maintained by an annual appropriation from the National Council and gifts, it publishes the monthly *Church Herald for the Blind*. The Committee sends out about 1500 Braille Easter and Christmas cards. This work has been done entirely by the women of two churches—St. John's and St. James' in Knoxville, Tennessee, under the direction of Mrs. J. W. Skelly.

FORTH—September, 1941

Two blind women at Trinity Mission House, Columbia, S.C., enjoying a Braille copy of Reader's Digest at one of their monthly meetings.



All Sitting In Darkness

LY CALLED THEIR "ALADDIN'S LAMP"



Specially constructed games help sightless checker players while away the time.

At St. Paul's parish in Chattanooga, another group of women sends out 800 Easter and Christmas cards to individual blind persons. Cards sent out by the National Committee on Literature for the Blind go only to schools and institutions.

Another Church agency helping the blind is the Forward Movement. It publishes in Braille a Service of the Holy Communion with Collects, Epistles, and Gospels; a Hymnal with 100 hymns; Bible Stories for Young People; Services of Morning and Evening Prayer; and Outlines of the Old and New Testament by Bishop Wilson. In addition it publishes *Forward—day by day* in Braille, reaching about 1400 blind persons and institutions for the blind.

New York City's Episcopal churches have rallied to the cause by participating in an annual sale of articles made by the sightless. Sponsored by the New York State Commission for the Blind, the last sale netted nearly \$35,000. Of this amount approxi-

mately \$1700 was taken in on the first day which was Episcopal Day. During Philadelphia's Education Week for the Blind, Episcopal Day brought in a profit of \$860.

At St. John's Episcopal Church in Lynchburg, Va., classes in basket-weaving and other handicrafts are held three times a week for blind men and women of all ages. In the fifteen years during which the work has been carried on successfully, the crafts have brought in immediate income for these persons and sometimes their training here has enabled them to find jobs in regular industry. The work is carried on in coöperation with several other local churches, the State, and the Junior League.

Many Episcopal clergy, too, are rendering service by assisting the Federal Government which is now concerning itself with the problems confronting this country's 150,000 blind persons. Several rectors are members of state commissions which have been set up to study methods of improving conditions for them.

No longer must these afflicted persons lead a dependent and drab existence. Since that far-off day in 1829 when Louis Braille, a blind young Frenchman, made his famous invention, scores of organizations throughout the country have devoted themselves to



Basket-making aids this blind young man partially to support himself.

the task of providing the blind with educational and vocational training, recreation and employment. Today the Church has joined the ranks of those bringing these persons new hope and happiness.

Cubans Enroll

A brass-bound mahogany chest containing 4,799 Forward in Service signed enrollment cards came to the Presiding Bishop recently from Bishop Blankingship of Cuba. The chest was stamped with the seal of the Bishop of Cuba and the Forward in Service insignia. The cards came from fifty missions and preaching stations in Cuba and contain a Spanish translation of the enrollment used in the Roll Call last spring. The chest was received in the Presiding Bishop's absence from headquarters by Dr. Charles W. Sheerin, vice-president of the National Council.

The New York Association for the Blind helps 196 blind newsdealers make annual living averaging \$200,000. All photos on this page from N. Y. Association for the Blind.





Mountain people enter heartily into the Mission's chapel services.



Historic Harper's Ferry, W.Va., where abolitionist John Brown was captured in 1859, is only thirteen miles from St. Andrew's Mission. (Keystone View photo.)

JIM HARNETT and Fred Mason disagreed for years over the boundary line dividing their farms. Finally Jim decided to take the matter to St. Andrew's Mission for settlement. "They kin do about everythin' else," he told Fred, "perhaps they kin help us with this." Jim was right, for such tasks are all just part of the day's work to St. Andrew's-on-the-Mount. Its functions range from writing letters, to giving advice on the proper feeding of babies and settling family feuds.

Located in the Blue Ridge Mountains thirteen miles southeast of historic Harper's Ferry in West Virginia, St. Andrew's Mission has been ministering to almost every need of the people of this region for nearly four decades. The Mission finds many ways in which to serve these folk, shut off as they are from the advantages enjoyed in more populous centers.

Many of them, especially the men, have not had the advantage of schooling. The families formerly took little interest in educating their children and few of the boys were encouraged to stay in school beyond the fourth grade. Many of the girls, however, reached the sixth and sometimes the eighth grades. Today parents are required to keep their children in school until they are sixteen. Consequently, many more are now going beyond the lower grades. But out of the entire population of about three hundred and fifty persons

St. Andrew's---Haven for

WEST VIRGINIA MISSION GIVES MOUNT

only three of the young people have been graduated from high school.

Unlike most typical southern mountain people these folk are not the fair, blue-eyed Anglo-Saxon type. Generations ago many of the early settlers intermarried with the Indians and this resulted in a large group with black hair and eyes, swarthy skin, large features, and many marked Indian traits.

For the most part, the men have no trades. With the exception of one carpenter, all are unskilled laborers. A few of them are employed in the limestone quarries nearly ten miles away, some work on WPA, and the remainder depend on various seasonal occupations such as farm and orchard work, road building, berry and apple picking, fishing and hunting.

St. Andrew's is a haven to which these people can turn whether their problems relate to finances and health or social and domestic matters. The Mission workers are available at all hours. Often they must jump up from a partly eaten meal to bandage little Johnny's hand which got in the way of an ax—or leave a cake to its own resources in the oven while they run



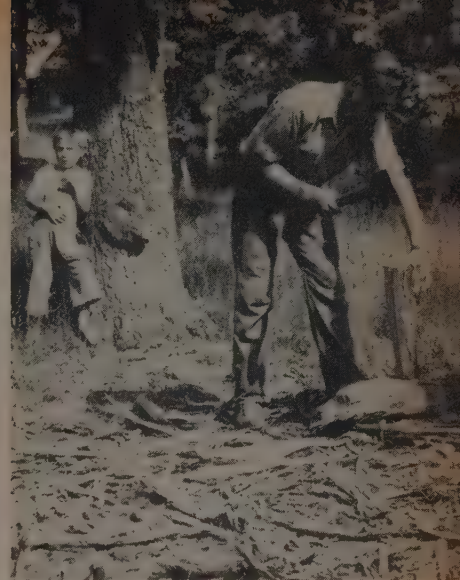
Two mountain boys plant potatoes for family of eight.

down to the clothing bureau to get a pair of overalls for Pa "because he got a job at last."

The Mission's flourishing health clinic, established about thirty years ago, handles all sorts of cases including severe and minor cuts and burns, abscesses, sore throats and eyes, aching teeth and ears, colds, skin diseases,



Gateway to St. Andrew's-on-the-Mount which has served isolated West Virginia mountain people for nearly forty years.



Volunteers regularly split wood for the parish house.

olated Blue Ridgers

OPLE MEDICINE, CLOTHING, RELIGION



A burned arm is treated at the Mission's dispensary.

infections and sick babies. The mountain people, who come to the clinic from miles around, are gradually learning better health habits and the necessity for treating minor ills before they develop into more serious ailments. The nearest physician is five miles away in Charles Town, so the work of the clinic is carried on by Deaconess Florence

Cowan who is specially qualified for the work.

For many years the Mission has been providing new and used clothing for only a nominal sum. The clothing is sent to the Mission by the Woman's Auxiliary. When the recipient is unable to pay anything, clothing is given free of charge.

The Mission has been looking after other needs of these inhabitants too. About ten years ago St. Andrew's started a circulating library. Today this contains six hundred volumes—mostly fiction. The mountain people who read are particularly fond of stories of adventure and romance, but the modern book is taboo for realism is misunderstood and disliked. The children like the Alger and Henty series and the "Bobbsey Twins," but do not understand fairy tales or highly imaginative stories.

In the field of morals and social welfare the Mission is aiding the community by coöperating with the County Department of Public Assistance, Probation and Juvenile officers.

The origin of St. Andrew's dates back to 1886. In that year a group of

young men of Zion Church in Charles Town, Jefferson County, W. Va., started a Sunday school in a schoolhouse five miles southeast of their home. Through the efforts of their rector, the Rev. Dallas Tucker, and several laymen sufficient money was raised to build a chapel in 1889. This was the beginning of St. Andrew's-on-the-Mount.

Religious services are conducted by the Rev. Dewey C. Loving, rector of Trinity Church in Shepherdstown, eighteen miles away. The Church school, begun in 1889, has about sixty members who attend regularly, and its members range in age from three-year-olds to grandparents.

Much of the money for the support of the Mission is raised by renting pasture land, selling clothing, apples, and timber. The fruit orchard, which was started nearly twenty years ago, yields a profit of \$125 annually, while the sale of timber, found on the Mission's sixty acres of woodland, has also proved profitable. In addition to this the boys and young men build simple furniture and equipment in the parish house workshop. Among the things they have made for the Chapel and Sunday school are the Chapel altar, pews, tables, and benches, floor screens, coat racks, and cupboards.

Thus is St. Andrew's carrying on its work of bringing material and spiritual benefits and comforts into the drab lives of these isolated Americans.

Edgerton Builds Its First Church

UNITED THANK OFFERING GIVES WYOMING TOWN STRUCTURE

BUILT of new peeled logs, bright and shining in their newness, the one shining spot in that town, built on a hill so it is visible all over town and from a distance as one drives in from Midwest, the neighboring oil camp—a beautiful church, simple in line and wholly delightful”—this is the new Church of All Souls at Edgerton, Wyo., as described by a friend at its recent opening.

Few places have needed one quite so much. "One of the most urgent needs in the Wyoming field is a chapel in this town," wrote Bishop Winfred Ziegler three years ago. "Where so much is ugly and sordid but where children are so lovely, where mothers are so anxious, and where Louise Underwood Blake, the United Thank Offering worker, is so busy, the Church should provide a simple chapel, lifting up hearts and eyes to God."

Magnificent trees make up the green

forests that march over Wyoming mountains but the weird landscape of Midwest and Edgerton has a forest of another kind. Midwest is the company-owned oil camp. Edgerton is just over the company line. Thousands of oil derricks sprout from the bare ground, devoid of grace or beauty, a huddle of low shacks and frame houses fill the foreground, one of the dreariest sights imaginable, and off into the distance roll the wonderful Wyoming plains with a beauty of their own but without a tree this side of the far-off horizon, except one little elm Mrs. Blake has been raising by hand, next to her house. A desolate country, eroded and sandy, with only brief patches of green.

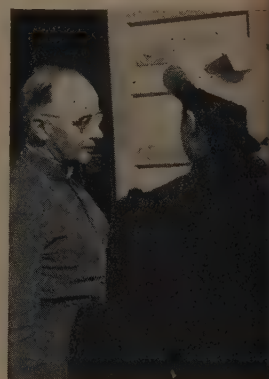
In Edgerton, says the Bishop, much evil flourishes along the muddy streets. But there are men and boys, and girls and women, most of them fine and upright, glad to support the Church's work. Here Mrs. Blake has

been working since 1928. For equipment she has had a room formerly used as a store, a few pieces of church furniture, and her own inexhaustible enthusiasm and devotion.

Her congregation, visited regularly by the Rev. Rex C. Sims from Buffalo and from time to time by other clergy, includes about thirty families and a dozen other people. Long hikes with the children have discovered geological wonders, fossils, Indian relics. Boys' and girls' clubs and a Young People's Fellowship have taught other things.

The new church was put to use on its opening day. A girl was confirmed and three children were baptized at the service of consecration. The church building was provided partly by a gift from the United Thank Offering, partly from a legacy received through the Woman's Auxiliary, and partly by special contributions given to the Bishop for this purpose.

(Below) Mrs. Blake treasures every drop of rain water. (Right) New church, Bishop Ziegler, and roofs of treeless Edgerton. Log construction requires special skill. Photos by M. S. Capron.





St. Thomas' large and well-known choir boasts many fine voices.



Some of St. Thomas' nine hundred members leaving the church.

Historic St. Thomas' Buys New Home

OLDEST CONGREGATION OF FREE NEGROES ACQUIRES IMPOSING EDIFICE

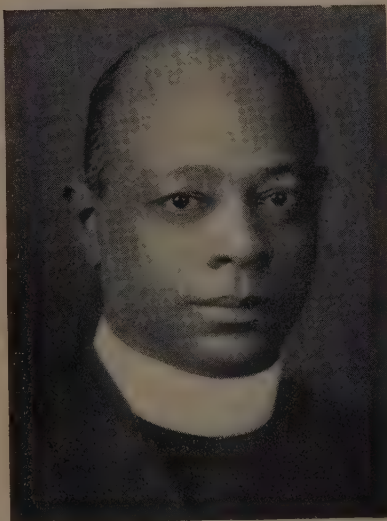
ONE Sunday morning in 1789, two years after the establishment of the Episcopal Church in the United States, Absalom Jones and a number of fellow Negroes were worshipping quietly in St. George's Methodist Church in Philadelphia. Suddenly the silence was broken by the clicking of sharp heels on the stone floor as three of the church's bewigged officers walked quickly down the aisle to the seat where Jones was on his knees in prayer. One of the officers reached over and dragged the Negro to his feet.

"We have told you repeatedly, Absalom," he said, "that in this church building you Negroes will have to give up your regular seats downstairs and sit in the gallery. Now either go up there or get out."

"I and my people prefer to leave," replied Absalom, and he and his followers filed out of the building—never to return.

Almost immediately the little group formed a society for mutual help called the Free African Society. They organized the first insurance plan among Negroes, regulated manners and morals, and agreed upon a form of service which was influenced by Quaker and Episcopal customs—"fifteen minutes of silent meditation, the Apostles Creed and the Lord's Prayer." The two leaders were Absalom Jones and Richard Allen.

Jones was a man of great energy and natural abilities. Under his leadership the Free African Society disbanded and



The Rev. Robert W. Bagnall, LL.D., rector of St. Thomas'.

in 1793 established St. Thomas' Episcopal Church—the first congregation of free Negroes of any denomination in the United States. The next year it was received into the Episcopal Church with Jones as lay reader. But thinking he could serve his people better as a clergyman, Jones began studying for the ministry and after due preparation was ordained by Bishop White who often served this young parish.

Absalom Jones thus became not only the first rector of St. Thomas', but also the first Negro in the ministry of the Episcopal Church. Serving the parish

until his death twenty-six years later, he added nearly one thousand members and built its first church at Fifth and Adelphi Streets. Under him St. Thomas' conducted the first free school for Negroes directed by colored people.

After ninety-three years, the parish sold its property on Fifth Street, and moved to Twelfth Street above Walnut. When business encroached upon this neighborhood the congregation moved to West Philadelphia which has a population of 70,000 Negroes and where most of St. Thomas' members live. The parish merged with the old Beloved Disciple Mission, razed its former church structure and leased the ground as a parking lot. This provides an income of \$4,000 a year.

When the present rector, the Rev. Robert W. Bagnall, LL.D., an experienced organizer and an internationally known lecturer, came to St. Thomas' eight years ago, he found the parish in debt and reduced to less than 200 members. Most of the debt has now been wiped out and membership has grown to more than 900 communicants.

And now St. Thomas' is soon to move for the third time in its 148 years of existence. Its new church home is a solid granite structure with an imposing tower, the main auditorium seating 1200, an undercroft seating 350, a chapel and guild rooms. Having worshipped in temporary quarters for the last three years, St. Thomas' will have its first service in its new home in September.

Church Finds Fertile Field Open

MILLIONS OF INDIANS IN INTERIOR OF SOUTH AND CENTRAL AMERICA

TWENTY-ONE republics make up most of the Western Hemisphere, much in the news these days. For size, the United States of America and the United States of Brazil are the big brothers. The littlest brother is Haiti, with only 10,000 square miles. For population, the U. S. A. has about the same number of people as all the other twenty together. The whole hemisphere, with Canada and the British West Indies, adds up to more than 272,000,000 people.

Contrast and variety are the key words to these twenty neighbor republics. They recall the old riddle, "What difference is there between the North Pole and the South Pole?" Answer: "All the difference in the world." Airplanes flying over the hemisphere look

down on little spots of islands seemingly adrift in endless seas. The planes fly further and discover towering snowy peaks. South America has twenty-one mountains over 20,000 feet high.

Between the seas and the mountains are some of the drabdest, most poverty-stricken hamlets in the world, and some of the most glittering cities, rivaling Paris and Vienna at their best. Streamlined architecture of the newest design looks down on ancient Spanish buildings and they in turn look back to ruins of prehistoric civilizations, vanishing signs of people who lived long ago and far away.

Mighty rivers, still unexplored, and waterfalls that will be world famous when they become more accessible set engineers to dreaming of superlative

water power. Cattle ranches and mining camps, farms and plantations, oil-fields and forests, offer resources nowhere nearly developed—and coffee growers provide two out of every three cups of coffee in the world.

These are enthralling thoughts for the business man, but the Churchman wants to know about the people and about their religion. It is true that the Roman Catholic Church has long been established over the countries of Central and South America, but one of the great mission fields of the future lies waiting there.

American Church people are familiar with the Episcopal Church's work in Brazil and the six Caribbean dioceses, Puerto Rico with the Virgin Islands, Canal Zone, Cuba, Haiti, Dominican

Hatmaking is a famous craft in Ecuador. This pretty young milliner is one of the best to be found in this equatorial country. Lavarre, Gendreau photo.



Frontier cannon were melted to make this statue (right) marking peace between the Argentine and Chile. (Below left) A cargo of imports from the United States arrives in Peru. Gendreau photos. (Right) An Indian with llama, and a wall built by the Incas. Pan-American Union.





"Good Neighbor" Republics

CONTINENTS NEVER HAVE HEARD OF CHRISTIANITY

Republic, Mexico. Just over 30,000 communicants, with hundreds more baptized, are cared for by eight bishops, Brazil having two. In no other part of the Church except possibly Japan has so much progress been made toward the ideal of a native clergy staff. Brazilians speaking Portuguese, Mexicans and Cubans speaking Spanish, Haitians speaking French, are all cared for by clergy of their own tongue and race, as are English-speaking West Indians.

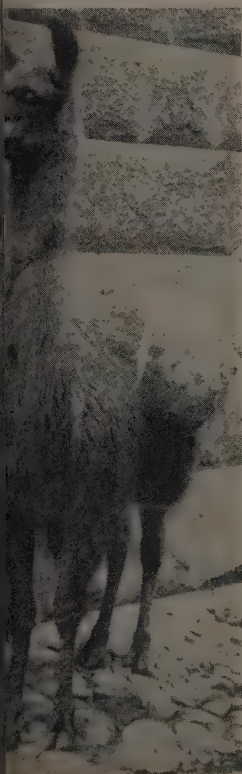
Church of England work in the hemisphere centers largely in eight West Indian dioceses forming a Province of that Church. Geographically they are so intermingled with the American dioceses, and their problems and activities have so much similarity that for years there has been talk of forming one

province to include American and English jurisdictions. This may come to pass in the not distant future as the English and American Churches work more closely together.

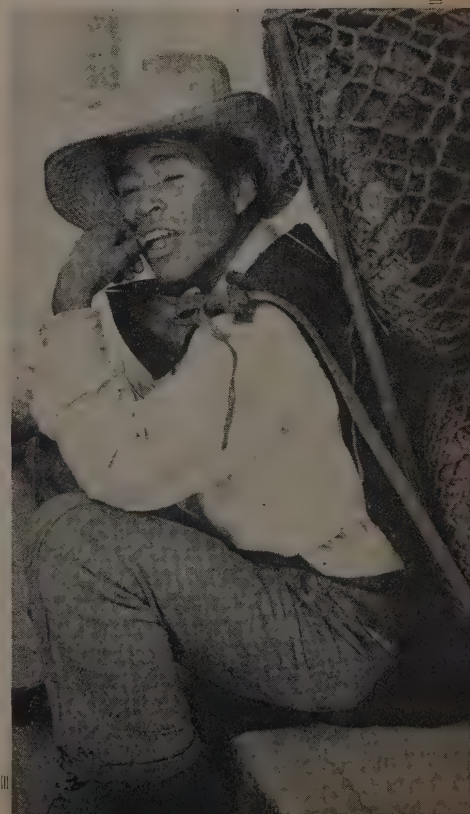
These English West Indian dioceses are: British Honduras, with jurisdiction in six of the Central American countries; Guiana, and groups of islands under the diocesan names of Antigua, Barbados, Jamaica, Nassau, Trinidad, Windward Islands.

The Church of England, besides maintaining its eight West Indian dioceses, has for more than seventy years appointed at least one bishop to have jurisdiction in South America, primarily to care for English Church people resident there. The diocese of the Falkland Islands (1869) and the diocese of Argentina (1909) divide the continent. The former see is vacant

In far away Venezuela the newsstands decorate the busy street scenes as in every other American country. Gendreau photo.



A Guatemala Indian takes a rest while bringing a load of wood to the city for sale. Severin, Three Lions photo.





People of the Argentine have their winter sports high in the Andes.
Pan-American Union Photo.



This fashionable beach in Uruguay is located on the South Atlantic Ocean. Pan-American Union Photo.

and is in the care of the Argentine diocese, so Bishop John R. Weller of Buenos Aires, with his assistant bishop, Ivor Evans, may be said to have the largest Anglican diocese in the world.

Other missionary societies, English, Canadian, and American, have been working in South and Central America for many years. Some of them have strong mission boards behind them and a fairly large staff in the field; others are small societies with only a handful of workers. Some fifteen societies have work in Mexico and in Puerto Rico; in Colombia only two or three societies are active. Brazil has over 500 foreign non-Roman missionaries, sent by 18 societies; Haiti has about twenty foreign workers. The Methodists have been in Uruguay since 1839, the Presbyterians in Colombia since 1856 and in Brazil since 1859.

Senior to most mission boards here

as in so many parts of the world is the British and Foreign Bible Society whose enterprising couriers entered the Argentine in 1806, Peru in 1822, and so on. Real heroism lies behind some of those figures for prejudice has sometimes been violent against the brave men who attempted to put the Bible into the hands of the people.

The whole question of the Roman Church in this hemisphere is a large and difficult one. Some of their clergy have been brave missionary leaders and true fathers to their flocks. Some were pioneers in education. Peru has a university founded in 1551; one in Mexico dates from 1553. Broadly speaking, though, after four centuries the Roman Church is confining its efforts almost wholly to the cities, and even there a large number of people are without any Church affiliation. Education, especially religious education, has a huge task before it. In the interior of

the continent millions of Indians have never heard of Christianity. In Peru nearly half the population are said to be full-blooded Indians. Even in Chile, where the people are almost entirely of European origin, there are 30,000 Indians in the Andes and as many more nomad Fuegians to the south.

The whole continent, indeed the whole hemisphere, calls urgently for more action from the whole Christian Church.

Know These Capitals?*

Here are the capitals of the twenty other republics. Can you attach each one to its own country?

Buenos Aires	Port au Prince
La Paz	Tegucigalpa
Rio de Janeiro	Mexico City
Santiago	Managua
Bogota	Panama City
San Jose	Asuncion
Havana	Lima
Ciudad Trujillo	San Salvador
Quito	Montevideo
Guatemala City	Caracas

One of the finest sights in the missionary district of Southern Brazil are the magnificent Iguazu Falls, on the Parana River. Gendreau.





Century Photos

During Religious Education Week many Episcopalians will discuss Church matters at home on a special "Family Night."

Home, Church Plan Education Week

PROGRAMS, SEPT. 28-OCT. 5, STRESS RELIGIOUS TRAINING

UNDISCOURAGED by the world situation and convinced that the Christian religion offers a solution to many problems, the Episcopal Church is joining with other denominations in a nationwide observance of Religious Education Week from Sunday, September 28, through Sunday, October 5. Designed to emphasize the importance of religious instruction, this special week seeks to encourage the home, the church, and the community to develop programs which will arouse religious interest among children and adults.

The week will fall between two Sundays specified by the Episcopal Church as Youth Sunday, September 28, and Forward in Service Sunday, October 5. The observance of this week will lead up to and give content to Forward in Service Sunday.

Religious Education Week has two distinct aspects, neither of which is complete without the other, says the Rev. D. A. McGregor, executive secretary of the National Council's Department of Christian Education. First is

the observance of the week in each local church, and second is the community program entered into by all the churches. Many denominations supply materials and suggest plans, but allow the individual parish to work out the details of the week's program. Other denominational boards of education do not consider a week sufficient to launch a successful program and sponsor a month's observance.

In most towns, plans for the community observance will parallel those for the local churches and will include a joint program in which all the churches can unite. This program is aimed to give public expression to the importance of religious education and to stir the whole community to activity in this cause.

The Department of Christian Education is sponsoring a schedule whereby various evenings in the week will be devoted to specific projects. Under this plan special activities will be carried out on parish night, family night, and community night and many additional activities will be undertaken to pro-

mote good reading and to dedicate parish leaders to their special tasks.

The object of parish night is to give the parish an opportunity to get acquainted with itself and with the work which it is doing. Interesting ways to show its activities may include movies of parish or missionary work; special music by the choir; and skits and posters setting forth the aims of different groups and organizations.

Family night should be spent at home with the family participating in things that will foster Christian family living. These might include singing favorite hymns, playing Church games or Bible charades, telling Bible stories, and discussing Christian life in the world today.

Religious Education Week is not a new thing. Instituted in 1930, it had its first large scale observance in 1931 and annually since then more and more communions have been observing it officially. This year it is expected many thousands will take advantage of these seven days to dedicate themselves anew to Christian living.

WHEN boys and girls must be asked to lay aside their Bibles to study geography, they are making news. Yet that sort of news is a frequent occurrence in Elgin, Ill., where a project of weekday classroom religious education is meeting with unusual success.

In Elgin and throughout America, twenty-five million boys and girls will be starting back to classrooms this month. They will represent nearly every kind of home, nearly every nationality and religious faith in the civilized world. They will come from homes where religion plays a strong part, and from homes where no faith is taught. Some of them will open a Bible or sing a hymn for the first time in their lives—in a public schoolroom.

Several hundred thousand children, many of whom have been sleeping through the Sunday school hour and playing when they might have been in church, are now voluntarily getting the benefit of religious education in hours when they are officially released from public school classes.

In Elgin, such a project will be starting in its fourth year this fall. Boys and girls of five grades will return to school with their Bibles (dug out of closets and trunks by embarrassed parents who *knew* there was a Bible somewhere in the house) for religious education classes that have already shown results.

This fall a sixth year of work will be organized for high school freshmen.

The 1,700 boys and girls enrolled—85 per cent of all the students in the fourth grade through the eighth—have religious education work in the classroom under trained teachers and with

Modern School Addin

CHILDREN IN ELGIN AND ELSEWHERE N

the sponsorship of the churches. The supervisor of the work, Miss Evelyn Spickard, is an Episcopalian, but the project is strictly interdenominational. Episcopal Church children are learning the fundamental teachings of the Bible alongside boys and girls of other churches.

The program in Elgin is the result of three-way coöperation among the local Council of Christian Education, the Ministerial Association, and the Board of Education. The Rev. Crawford W. Brown, rector of the Church of the Redeemer, was president of the Christian education group when the program began, and he is still playing an active part.

The Christian education classes meet once a week, and that is a big day for the children enrolled. They troop into the school carrying their Bibles. The leaders at first thought the children would not want to appear "different" by carrying Bibles to school. When they discovered that the Bibles were absolutely necessary, they also found children were glad to carry them.

One child always leads the devotional service at the beginning of each class. Others play the piano and different instruments to accompany the



Children, proudly carry Bibles. Ten-cent stores sell them.

hymns. If there is any noise during the service, the children use their own form of discipline—hushing each other.

The general objective of the plan, as it has been stated, is "to release the dynamic of the Christian religion (that

An Elgin public schoolroom: a new setting for old hymns.

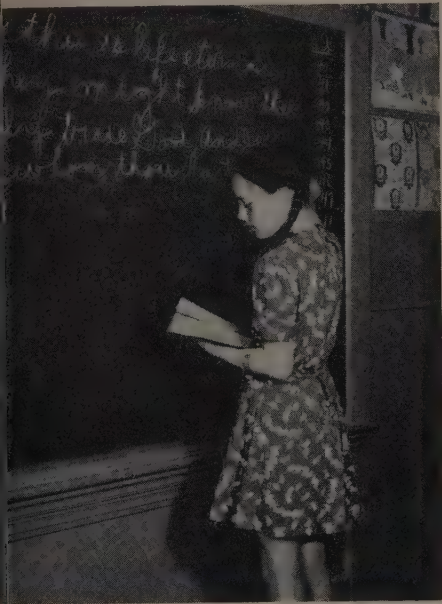


No prosaic textbook is this picture map the children use.



Religion to Three R's

HARRY BIBLES TO WEEKDAY CLASSES



She's learning by experience how to use the Bible.

which has been revealed, not discovered) in the lives of the boys and girls, in order that they may consciously experience and gladly share that 'abundant life' which is the portion of those who keep their values straight."

The curriculum was worked out as the studies progressed. The children study the outstanding characters of the New Testament, the later leaders of the Church, and the truths of Christianity. They do it by means of Bibles, notebooks and source material. There are frequent Bible drills, so that the children are learning where to turn for the Books and passages they want.

The original plan was to have classes for the fourth, fifth, and sixth grades. The youngsters who were promoted from sixth grade just a semester after the weekday program was started asked to have more of the work. It was in answer to their request that the program was extended, first to the seventh and then to the eighth grade.

Enrollment in church schools has increased since the beginning of the released-time program. Teacher-training courses are springing up in the churches to meet the high standards of the public school classes. The churches are finding these classes a useful means of contact with the families.

The results of the annual financial campaign to support the program demonstrate the welcome that this idea has received. In the first campaign, 2,200 persons contributed more than

\$6,000. In the second, 3,500 persons gave \$7,600. The 1940-41 budget was \$9,810, and the 1941-42 budget is \$9,535. Two hundred fifty volunteer workers, from seventeen Protestant churches represented on the Council of Christian Education, canvassed the city last spring to raise this amount. One little girl said she and her friends would give up their movie money for the summer to help the campaign.

A big event each year is the children's service on Good Friday. Last spring more than a thousand children attended a service at a local theater. Some arrived an hour before the scheduled time. Two hundred children had special roles, singing in the choir, taking part in the choral reading, or leading the responses. Another recent event was the formation of a special class for a group of shut-in children.

The weekday religious education plan has spread far and wide during the last generation. Ithaca, N.Y., has had such a program for fifteen years, and New York City started similar work last year. In the city of Pittsburgh and in the state of California, new provisions have been made for released time for high school students.

Mr. Brown, who was largely responsible for the Elgin program, feels that the insertion of religious education classes into an ordinary school day is not at all unnatural. The children, he says, proceed easily and naturally from reading and arithmetic to religious education. Moreover, the whole disciplinary problem seems to be easier with the Christian education arrangement. It is said that no child enrolled in the program has been called up for discipline since the plan was started.

A city rises on the play table, beneath youthful builders' hands.



No organist invades the children's services but an orchestra instead.



"One If B

PAUL REVERE'S

escaped through a back window of the church. Meanwhile, Paul Revere was being rowed with muffled oars past the Somerset, a British man-of-war, toward the Charlestown shore, where several patriots knowing of his plan

*Watched with eager search
The belfry tower of the old North Church,
As it rose above the graves on the hill,
Lonely and spectral and sombre and still.*

The lights were displayed before Revere reached Charlestown so that a horse could be made ready for him or other riders sent out should he be unable to reach the town. He arrived safely, however, found a stoutish work horse saddled and waiting in one Deacon Larkin's barn and set off immediately to warn Hancock and Adams in Lexington.

Throughout the Revolution Christ Church, center of religious life in Boston's North End during Colonial days, remained loyal to the American cause. Closed by "military necessity" from 1775 to 1778, during the siege of Boston, it was reopened under the Rev. Stephen Lewis, a former chaplain in General Burgoyne's army.

The church was erected in 1723 when King's Chapel became too small to house the growing numbers who wished to worship according to the Church of England. Built on Salem Street near the summit of Copp's Hill, Christ Church is today the oldest church edifice in Boston. Its spire, rising to a height of 175 feet, was long a guide to early mariners and its eight bells, the first made for the British Empire in North America, proclaimed the repeal of the Stamp Act in 1766 and the surrender of Lord Cornwallis in 1781.

More than 1,000 persons are said to be buried in the thirty-seven ancient tombs under the church, including its first rector, the Rev. Timothy Cutler, one of Yale College's early presidents. Within the church are pews used by many famous men including Paul Revere and General Thomas Gage, Governor of Massachusetts Bay, who

Keystone View

In the belfry of Boston's historic Christ Church were hung Paul Revere's signal lanterns.

WITH democratic liberties threatened on many sides, Americans today are making an ever-increasing number of pilgrimages to national shrines connected with their early struggle for freedom. Among these is Boston's old Christ Church—known as "The Old North Church of Paul Revere Fame."

It was on the 18th of April in 1775—a cold, clear night—when Robert Newman, the church's sexton and a friend of Paul Revere, climbed stealthily up the wooden stairs to hang the warning lanterns in the old belfry. Word had reached the Bostonians that the British

might march on Concord to destroy the ammunition and other military stores hidden there, and Newman had agreed to give the signal should the report prove true. Revere gave his friend careful directions:

*If the British march
By land or sea from the town tonight,
Hang a lantern aloft in the belfry arch
Of the North Church tower as a signal light:
One if by land, and two if by sea,
And I on the opposite shore will be
Ready to ride and spread the alarm
Through every Middlesex village and farm,
For the country folk to be up and to arm!*

After displaying the "lanthorns," Newman hurried down the stairs and

and - - Two If By Sea"

ORTH CHURCH ATTRACTING PATRIOTIC SIGHTSEERS

watched the Battle of Bunker Hill from the steeple.

At the right of the chancel, in a niche which was the window through which Sexton Robert Newman escaped after hanging the lanterns, is a bust of George Washington. This is reputed to be the first memorial to Washington erected in a public place. When the Marquis de Lafayette visited the church in 1824 and was asked if it was a good likeness of the first President, he replied: "Yes, that is the man I knew and more like him than any other portrait."

Among the church's treasures are the Communion silver, still in use, a Prayer Book and "Vinegar" Bible, all gifts of King George II in 1733. Other furnishings of note include the Avery-Bennett clock (1726); the chandeliers (1724); the high box pews and the central case of the organ which dates from about 1759.

About 1820 there began a slow drift of population to more fashionable parts

of the city. By 1850 the Americans were almost crowded out of the section surrounding the Old North Church by an influx of immigrants, and soon the tree-shaded streets had been turned into a veritable slum.

The church, which had deteriorated, was restored to its ancient beauty through the efforts of Bishop William Lawrence who became rector of the parish in 1912. A slum clearance project, which is still under way, was begun by the Rev. Francis E. Webster when he became rector in 1930. As a further protective measure to safeguard the traditions of this old parish a change in the constitution and by-laws was made recently whereby the Bishop of Massachusetts becomes rector of the parish, thus following the tradition established by Bishop Lawrence at the restoration in 1912. The present rector is Bishop Henry Knox Sherrill and Mr. Webster is vicar.

Christ Church was built in an almost rural community, in the center of a



Interior of Christ Church now restored to its original appearance.

homogeneous population mostly of English stock. Today, more than two centuries after its founding, this national shrine, in the midst of an immigrant quarter, looks out over thousands who came to this land in search of the freedom fought for and won by the early Americans—many of them among the founders of the Old North Church.

Keystone View

Re-enactment of Revere's famous ride to warn the countryside that "the British are coming!"



A feature of the Presidents' Memorial House—former residence of Bishop Reifsnider—at St. Paul's University, Tokyo, Japan, is to be a portrait of each past president hung over each of the fireplaces with which the house abounds. The list includes such names as Bishop Williams, Dr. Gardner, Bishop Motoda, Bishop Tucker, and Bishop Reifsnider. Each room will be named for one of the former missionary presidents, and pictures pertaining to each president will be hung in the room commemorating him. The Presidents' Memorial House is to be used as a Faculty Club and for the main offices of Rikkyo Gakuin.

A new Army camp near DeRidder, Louisiana, is to be named Camp Polk, for Leonidas Polk, who became Louisiana's first Bishop in 1841. During the Civil War Bishop Polk served as a general in the Confederate Army and was killed in action at the Battle of Pine Mountain, Georgia, on June 14, 1864.



The Institute building is more than a century old.

THE distinctive uniform of the British Navy, familiar these days in American ports, has no counterpart among the dauntless seamen of the British merchant marine, but the welcome given to these fleets shows no partiality for uniforms.

In the ports into which the freighters and tankers sail—ports like Mobile, Alabama—an American brand of hospitality is waiting. Ships visitors bring books and magazines; hospitality committees bear invitations to tour the city; leading citizens give bids to parties and dances to fill days ashore.

British From Convoy

ALABAMA SEAMEN'S INSTITUTE PROVIDES

In the port of Mobile, fast growing into the biggest shipping district on the Gulf of Mexico, hospitality for British and Dutch seamen, for other sailors, and most of all for Americans, comes from an institute whose leading influence for over a century has been the Church.

The Mobile Seamen's Church Institute, located in an old southern mansion, has lounges, game rooms, dormitories, and some private rooms for which there is now a waiting list. The building can house fifty-five men, but the Institute is fast outgrowing its quarters. Plans already have been made for a new building, which may not be as homelike as the present house but will have room for more men and more recreation—movie equipment, bowling alleys, barber shop and stage.

Men come to the Institute for an overnight stop or for a long stay, until they can get a ship. Some come directly from the United States Marine Hospital to rest, free of charge, until they are able to work again. There are two parties a week for the men who stay at the Institute. Sometimes these are dances, sometimes bingo parties or spaghetti suppers.

There is no gymnasium at the present Institute, but the men use the Y.M.C.A. pool. The high school athletic field also is available, and the school coach lends equipment for soccer football, the favorite game.

The Institute is not merely a place for amusement. It is a place to which the men can bring their problems in the hope of finding a solution. George E. Blacktopp, the director, is younger than many of the seamen, but in less than a year he has become "Pop" to them.

Mr. Blacktopp came to Mobile from Chicago, where he was director of the community center and camp for underprivileged of St. Chrysostom's Church. Mrs. Blacktopp was director of girls' work at the House of Happiness in Chicago. Their arrival in Mobile in October, 1940, was the beginning of a new era for the Seamen's Church Institute there.

The seamen's work in Mobile was among the first of its kind in an American port. In 1834 the Rev. Albert Williams, of the New York Seamen's Friends Society, went to Mobile to hold services on ships. Then there was work on shore. Years later the Seamen's

Billiards is a very popular daily activity.



This officers' reading room is turned into a signaling room during the winter months.



Find Welcome in Mobile

SOUTHERN HOSPITALITY FOR MERCHANT SAILORS

Bethel, with its effective board of women, came into existence. The daughters of some charter members are on the board today, though they are elderly women. The board has weathered every storm that the work has faced.

The Mobile work was associated with the Seamen's Church Institute of America in 1923, soon after that organization was started.

The project had an uphill struggle during the depression. When Mr. Blacktopp arrived last year he found the building run down, frowned upon by the Council of Social Agencies and by many seamen. The first job was to straighten out this situation and make the community conscious that it now had a good, clean seamen's home.

Under Mr. Blacktopp's management a credit system was established. None but bonafide seamen were welcomed at the house. Newspaper publicity and speeches at different affairs helped Mr. Blacktopp picture the work in a different light, and before long Mobile was Institute-conscious.

The director won the unions over, so that an employment bureau was soon established at the Institute. Although

there is no dining room, Mr. Blacktopp has started serving a free breakfast to the men who are staying there and are out of work. This gets them off to an early start in their search for jobs.

Another feature is a school of signaling held every afternoon and two nights a week. Capt. George Scheltons, who is on shore this year, has volunteered to teach the school.

The work with British and Dutch seamen is a sideline to other Institute activities, but it has an important place in the setup. A hospitality committee sees that the men are entertained. A lounge and game room are set aside at the Institute for the use of the British sailors, and others for the use of the Dutch. This same arrangement will be made in the new building.

Aside from managing the Institute, Mr. Blacktopp visits men on the ships and in hospitals. His services make him almost a chaplain. Some day, it is hoped, the staff will include a chaplain and ships visitor.

The board of women, which has carried on through the darkest as well as the brightest days of the Institute, is as active today as ever. Miss Mary V. Bonner, an Episcopalian, is president,



The Institute offers many kinds of amusement.

but the board has been enlarged to include a representative of every church.

Another leader who is backing Mr. Blacktopp wholeheartedly is Capt. Norman Nicolson, president of the board of trustees. Deeply interested in seamen, he frequently visits the Institute and takes part in its activities. He is raising \$10,000 towards the new building. When the Blacktopps started to work there, Captain Nicolson arranged for the Community Chest to double its payment to the Institute. This largely supports the work.

These British seamen relish afternoon tea—especially when Mrs. Blacktopp is pouring.



British officers like learning American dances.



Hold Youth Sunday, Sept. 28



These typical young people are shown on the Youth Sunday poster being distributed by the Youth Division of the Church. Special services will be held in churches throughout the country on this Sunday for nearly 500,000 young Episcopalians.

THOUSANDS of young Episcopalians throughout the nation will participate in special services to be held September 28 in a Church-wide celebration of Youth Sunday. Scores of parishes are making plans for a program which will encourage young people to take part in the services. Sermons, lessons, and hymns will all be chosen with an eye to their relationship to youth and its problems.

The object in special services on Youth Sunday, according to the Rev. Frederick H. Arterton, executive of the Division of Youth, is "to acquaint adult Church members with the part to be played by youth in the life and work of the Church." Also, he says, it should "clarify in the minds of the young people themselves their share in Church activities, especially in connection with the Church's ten-year advance program known as 'Forward in Service.'"

On this Sunday, which is being sponsored by the Division of Youth of the Church's National Council, a special all-youth offering will be taken up. This will emphasize youth's cooperation in the program of the entire Church. One-third of the offering will be used to further youth work in the Church; one-third will be used to build a church in the Wind River Dam project in Wyoming, a home mission field; and the final third will be given to the Diocesan Middle Union School, Yunnan, China. This institution is composed of five schools formerly in the diocese of Hankow, and now merged into one in a safe and unoccupied section of Western China.

Elect Japanese Bishop

The Rev. Jiro Sasaki, for the past twenty years rector of Holy Trinity Church, Kyoto, Japan, has been elected bishop of Kyoto Diocese, succeeding Bishop Nichols (now of Salina) whose resignation from the Japanese House of Bishops resulted from the Japanese government's decree withdrawing foreigners from administrative offices.

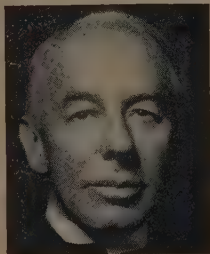
Before going to Holy Trinity Church

Mr. Sasaki had studied at the Berkeley Divinity School, then at Middletown, Conn., now in New Haven, and had been stationed at two particularly difficult missions in Japan, serving with distinction at each place. He has for many years been prominent in the work of the diocesan executive council and has been helpful on the advisory board of St. Agnes' School. Mr. Sasaki is the second Japanese bishop elected in accord with the new Japanese regulations.

\$16,000 for Relief

A total of \$16,194.87 has been distributed to agencies for the relief of refugees, war victims, and others in need by the Presiding Bishop. The sum represents contributions of Church members to the Presiding Bishop's Fund for World Relief since that fund was set up early in 1941. By far the largest sum, \$9,441.59, has gone to the Church Committee for China Relief. An additional \$2,217.44 has been sent by the fund directly to bishops, clergy, and institutions of the Church in China.

W. New York and Montana Join FORTH Family



Bishop Davis

"You have taken an important step *Forward in Service*," declares the Presiding Bishop in messages to the Bishops of Western New York and Montana, commenting upon the launching this month of diocesan editions of FORTH magazine for those dioceses.

Approximately four thousand Church families join the growing FORTH Family with the starting of these editions. They are the third and fourth of such editions, Louisiana and Delaware having begun such earlier this year.

The Western New York edition has been launched under the leadership of Bishop Cameron J. Davis.

Montana's edition, under general supervision of Bishop Henry H. Daniels, is edited by the Rev. Donald P. Skinner of St. Mark's Church, Havre.

Under the diocesan edition plan, an eight-page section devoted to diocesan news is bound in with the regular edition. Copies are mailed direct to individual homes on subscriptions obtained by the dioceses in individual or group orders.



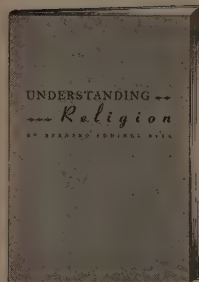
Bishop Daniels

NEW TEXT MATERIALS

UNDERSTANDING RELIGION

By Bernard Iddings Bell

Prepared by a Committee appointed by the Presiding Bishop of the Episcopal Church.



An introductory guide to the study of Christianity making plain in 20th century language what is the historic faith and practice of Christians and how to relate the same to modern thought and problems. Prepared for senior students in secondary schools, freshmen in colleges, and members of young people's societies in the late teen age, also, for "released time" classes from the high schools. This material can also be used by adult classes interested in understanding the Christian religion. The material is arranged for presentation in one forty-five-minute period each week; and additional material is provided for classes which have two sessions a week. This course provides for discussion, homework, reading, examinations and interviews between teacher and student.

The student's book contains a reprinting from the teacher's book of the essential material necessary to the student.

Price, Teacher's Book, \$1.90; Student's Note Book, 50 cts.

"My Own" Work Book on PRACTICAL CHRISTIANITY

Compiled by Alice M. Brookman
For Ages 15-16-17 Years



An excellent presentation and adaptation of Christian principles as related to modern problems. The age of the student and his understanding of subjects under study are given careful consideration by the author.

The unity of the family, selecting a job, unemployment, social service problems, community health, migrants, refugees, crime, punishment of crime, world conditions: these are some of the problems discussed. The author not only points out and discusses these, but also gives concrete suggestions leading toward discussion on how these problems may be met. A Procedure Guide is provided to assist the teacher in presenting the course.

Price, Pupil's Work Book, 70 cts.; Procedure Guide (for teacher), 20 cts.

THE FELLOWSHIP OF THE CHURCH

Compiled by Alice Parmelee
For Ages 12-13-14 Years



A continuation of Miss Parmelee's other work book, *Building the Kingdom*. Whereas the basis for *Building the Kingdom* was the first half of the Offices of Instruction, this new work book, *The Fellowship of the Church*, takes up the second half of the Offices of Instruction, and covers the Sacraments, importance of the Ministry, the Creed, and the Christian fellowship. The source book is Chalmers—*Privileges of the Christian Sacraments*.

"This work book tells about belonging to the Church," says the author. Illustrated.

Price, 70 cts.



WE EXPLORE THE PROPHETS

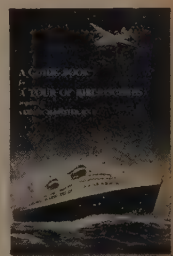
Compiled by Mary Jenness
For Ages 12-13-14 Years

What kind of help does God give us?; how can we make peace?; why do we need the Bible?; what about race?; what things will last?; these are some of the questions before us today—the same questions prevalent at the time of the Prophets. The answers to these and many other questions are worked out by Miss Jenness in this interesting work book, through the study of the prophets. A Procedure Guide to be used by the teacher is provided.

Price, Pupil's Work Book, 70 cts.; Procedure Guide (for teacher), 20 cts.

A TOUR OF BIBLE SCENES

By Vernon McMaster



This is a guide book for teachers and pupils of junior age interested in making a tour of Bible scenes including among them Bethlehem, Jerusalem, Palestine, and the Sea of Galilee. Syria and Egypt are also visited in this "Tour" prepared by Dr. McMaster. Suggestions as to how to begin the "tour," where to go, what to see, and events connected with the places visited are suggested by the author. An excellent project for a full year's work, with ample suggestions and helps by the author to make a very interesting and instructive course. Illustrated.

Price, 30 cts.

Postage Additional

Morehouse-Gorham Co., 14 E. 41st St., New York City

ORGANIZATION FUNDS Quickly, Easily Earned

Our cooperative plan is now being used with remarkable success by thousands of women's church societies, clubs and other organizations. Unusually big profits can be earned quickly, easily, pleasantly by filling orders for Gottschalk's Metal Sponges, which are regularly used in millions of homes. Nearly every call means a sale. Let us tell you how we have been helping church workers for 20 years. Write today for full particulars regarding special offer. METAL SPONGE SALES CORP., Lehigh Ave. & Mascher St., Phila., Pa.

Gottschalk's METAL SPONGE

OUT-OF-PRINT and Hard-to-Find BOOKS supplied

Also family and town histories, magazine back numbers, etc. All subjects, all languages. Send us your list of wants—no obligation. We report promptly. Lower prices.

Religious Books a Specialty

We also supply current books at publishers' prices, postpaid.

AMERICAN LIBRARY SERVICE

117 W. 48th St., Dept. 350, New York City

We buy old books and magazines.



DEPRESSIONS

DESPITE disturbed world conditions the American Bible Society has never failed to meet the payments on Annuity Agreements. No coupons to clip, no papers to sign and mail. You simply receive your checks at stated intervals . . . that's all there is to a plan which has brought comfort and good cheer to thousands of men and women.

Annuity Agreements are frequently used to provide for the future years of a loved one whose present income is temporary or insufficient. This safe, practical plan gives security and peace of mind for the coming years, and also the happy satisfaction of helping to extend the important Bible ministry.

Send for the booklet "A Gift That Lives" which explains the plan.

MAIL COUPON TODAY—
AMERICAN BIBLE SOCIETY
Bible House, New York, N. Y.

Please send me, without obligation, booklet SP-36 entitled "A Gift That Lives"

Name _____
Address _____
City _____
State _____ Denom. _____

Forty Take Alaskan Tour

Forty Churchmen and women from nineteen different states left the heat and humid air of Chicago, July 25, on FORTH Magazine's second tour to Alaska. Early reports received from the travelers indicate that they enjoyed every minute of the tour.

"After an interesting trip across the fertile farms and 10,000 Lake District of Minnesota and the eastern half of North Dakota," says one letter, "we were greeted at Mandan by a delegation of Mandan Indians dressed in all their war-time regalia. They put on a miniature war dance to the great amusement of our party.

"One of our first stops was at Livingston where most of the group alighted to get a breath of cool and bracing Montana air and a glimpse of Emigrant Peak, one of the high points in the first range of the Rockies.

"On arrival at Seattle we were welcomed by Bishop Huston and soon were comfortably located in Seattle's famous Hotel Olympic. Bishop and Mrs. Huston were our luncheon guests and provided automobiles for an afternoon drive to see some of the sights of the city. We also were taken to visit the Japanese Mission where we were greeted by the Japanese pastor and members of his congregation. This is a missionary project of which Bishop Huston may well be proud.

"Later we were hospitably received by Mrs. Fred Remington Greene, a cousin of the Presiding Bishop, who, in true Virginia fashion, threw open her lovely home and gardens on the shore of Puget Sound for our reception.

"Side trips to Victoria and Mt. Rainier kept the party busy the second day of our stay in Seattle. Our group has been most congenial from the first morning of the trip and we are looking forward to an interesting voyage and to meeting Bishop Rowe and his faithful workers in the Alaskan field."

A new gesture of friendliness toward refugees is reported from the Diocese of Los Angeles where the Daughters of the King are to include refugees among the visitors in their Guest House at La Crescenta in the foothills, seventeen miles from Los Angeles. This house was a gift to the Order and is used for the free entertainment of Church workers or specially recommended guests.



CHRISTMAS MONEY easily made!

No experience needed to make extra money selling the famous "Sunshine Line" Christmas folders. Christ-honoring sentiments are most appropriate. Preferred by a host of people.

You will find it easy to take orders for our 50 cent and \$1.00 De Luxe box assortments with and without Scripture texts. Get our proposition of 27 different box assortments. Beautiful new designs, name imprinted. Also other religious items that are favorite Christmas gifts. Plaques, Bibles, Ekermeyer's Bible Story Books for children. Be the "Sunshine Line" representative. Samples on approval.

TRIUMPHANT ART PUBLISHERS Dept. B-28

Write nearer office today

Anderson, Indiana or Sacramento, California

Sell 50 PERSONAL Christmas Cards

Name Imprinted—Amazing Value! Make money spare time taking orders. Sell large Christmas folders with sender's name to sell for only \$1. Choice of individual designs or assorted. Also sell 60 for \$1, and 30 for \$1, all with name; and many popular Christmas and Everyday Box Assortments. Big profits for you with our new fast-selling line.

FREE Samples—46 Designs We offer large earnings because we give big values for the money. Many designs! Large variety. No experience needed. Write today for attractive FREE Selling Outfit.

General Card Co., 400 S. Peoria St., Dept. A-723 Chicago, Ill.

YOU CAN MAKE UP TO \$200 IN CASH BEFORE XMAS

Use and sell new Pine Tree Christmas Cards. No experience needed. Full or spare time. Great new line and very low prices. Exclusive Box Assortments, 60 for \$1 Personal Cards, Gift Wrapping, etc. Wonderful money making plan for churches, clubs also sent FREE. For samples, see write: Pine Tree Greetings, Dept. S-9, Harrisburg, Pa.

Extra CHRISTMAS CASH

Sell Christmas cards that express the true joy of Christmas. 21 exceptionally beautiful folders with scripture texts to sell for \$1—all triumphs of greeting card artistry. Handled with or without name imprinted. Earn additional big profits on our sensational 60 for \$1 line. Everyday Box and Christmas Wrapping. 15 other fast money makers. Liberal Sample Offer. Experience unnecessary. Quick Service. Rush request for box on approval and Free Money Making Plan.

Western Art Studios, Dept. R-90
257 S. Spring St., Los Angeles, California

LISTEN—Here's Easy Way to MAKE MONEY

SELL CHRISTMAS CARDS Take easy orders for Personal Christmas Cards with sender's name, 60 for \$1. Also season's finest 21-card \$1 Christmas assortment. You make 60c. Nine other assortments—Satin-Glo, Religious, Gift Wrapping, etc. De Luxe line Personal Cards. Start earning now. Also special money-raising plan for clubs, church groups, etc. Get FREE SAMPLES. WETMORE & SUGDEN, Inc., Dept. 589
749 Monroe Avenue Rochester, N. Y.

Proven Plan to RAISE FUNDS

For Your Church

Our plan offers your Church a dignified, easy way to raise a large sum between now and Christmas. No experience necessary. Take orders for beautiful Personal Initial Christmas Cards among members and others. New, modern designs with sender's own initial in striking, embossed gold and silver effect seal for each card. Box of 21 Assorted Christmas Cards and Personal Initials sells for \$1. Special new 21-card \$1 Religious Assortment. Your profits up to 100%. Extra Cash Bonus. Personal Christmas Cards with name imprinted. 50 for \$1. Also Personal Stationery and 11 different Box Assortments. Get details and samples on approval. ARTISTIC CARD CO., 363 Way St., Elmira, N. Y.

Oldest Active Rector

The Rev. Gardiner C. Tucker, rector of St. John's Church in Mobile, Alabama, who will celebrate his 90th birthday in October, is said to be the oldest Episcopal clergyman in active service.

Born in Boston, Dr. Tucker was graduated from Shurtleff College in Alton, Ill., and ordained in 1881. Since 1885 he has been rector of St. John's, Mobile. During his rectorship this parish of 700 communicants, composed entirely of working people, has contributed more than \$25,000 to the work of the Diocese and has spent approximately \$70,000 on its own extension.

From the parish seven men have gone into the ministry. Among these were three of Dr. Tucker's sons—the Rev. Irwin St. John Tucker, Chicago; the Rev. Royal K. Tucker, Brunswick, Ga.; and the late Rev. Gardiner L. Tucker, D.D., Houma, La.



THAT CHERISHED CARILLON CAN NOW BE YOURS

CARILLONIC BELLS An Electronic Development

Achieves a new degree of tonal beauty. Not a reproduction of organ chimes or records, but the true tones of fine bells.

A Price You Can Afford

Employing miniature instead of large bells, the Schulmerich Carillon Unit can be installed in any church and does not require special tower construction. For the same reason, it costs less to produce and maintain. Consequently, you can have "The Sweetest Music Ever Told" at a mere fraction of the cost of large-bell carillons.

The Eloquent Memorial

The unmatched tone quality and comparatively low price of Schulmerich Carillon Bells makes them the instant choice of donors who would establish a dignified memorial worthy of commemorating their loved ones.

WRITE FOR FOLDER

"The Sweetest Music Ever Told"

SCHULMERICH ELECTRONICS
Incorporated
Glenside, Pennsylvania



AMONG YOUNG PEOPLE AT HOME, IN COLLEGE, IN TRAINING CAMPS *The Upper Room Makes a Wide Appeal*

FROM the thousands of letters received expressing appreciation of *The Upper Room* as a daily devotional guide, these have come to indicate its widespread appeal among young people:

"One of our young women now in college has an Upper Room Club meeting in her dormitory room for the reading and study of *The Upper Room*."
—A pastor.

"I have found *The Upper Room* a great help in understanding and exercising the Christian way for us to live and I give a number of copies each quarter to my friends."—A twenty-one-year-old machinist.

"As a student I have received help and strength from daily devotionals in *The Upper Room*."—A student pastor.

"There are infinite riches in this little book which should be valuable to the school boy as well as to the business man. It is a spiritual help and moral guide throughout the day."—A student.

"Realizing that *The Upper Room* fills a definite need in the lives of young people, the devotional committee of our young people's society wishes to place an order. I have used *The Upper Room* and appreciate it immeasurably."—A worker among young people.

"We are mailing a copy of *The Upper Room* to each of our boys in military service camps."—A church secretary.

A New Devotional Book You Should Have in Addition to The Upper Room

A Pocket Prayer Book, compiled by Bishop Ralph Spaulding Cushman. 144 Pages, imitation leather, vest-pocket size. 25 cents, postpaid.

Contents: I. Foundations of Worship; II. Devotions; III. Morning Prayers; IV. Evening Devotions; V. Evening Prayers; VI. Holy Communion; VII. Special Prayers; VIII. The Christian Life; IX. Prayer in Scripture.

Order from *The Upper Room*,
Nashville, Tenn.

Are you making use of this devotional guide for YOUR young people? All ages respond to its spiritual appeal. The October, November, December issue is now ready for distribution. Yearly subscription 30 cents, postpaid; foreign, 40 cents; 10 or more copies to one address, 5 cents each, postpaid. Pastors or group leaders may use our consignment plan with privilege of returning at our expense all unused and unsold copies. Send all orders to

THE UPPER ROOM

307-FO American Trust Building
Nashville, Tenn.

SCHOOLS

THE DIVINITY SCHOOL PHILADELPHIA, PA.

A three year Course, leading to the Degree of Th.B.; eight months' Theological Studies, two months' Clinical Training each year.

Graduate Studies, leading to Degrees of Th.M. and Th.D.

Department of Women, three year Course and Clinical Training, leading to the Th.B. Shorter Course for professional women.

ALLEN EVANS, Dean
4205 Spruce Street, Philadelphia, Pa.

Episcopal Theological School CAMBRIDGE, MASS.

Affiliated with Harvard University
For Catalog, address THE DEAN

The Virginia Theological Seminary

ALEXANDRIA, VIRGINIA

For catalogue and other information,
Address THE DEAN

The General Theological Seminary

Chelsea Square New York City

The only Seminary under control of the General Convention. Regular course students, after first year, may specialize in certain departments and may attend certain courses at Columbia or New York Universities with consent of the Dean and Faculty.

Address: THE DEAN
1 Chelsea Square New York City

ST. AUGUSTINE'S COLLEGE

Raleigh, North Carolina

Accredited Church College for Negro Youth.
Co-educational. Degrees of B.A. and B.S.
Needs of the College: A Larger Endowment, Scholarship Aid for Worthy Students, Gifts for Current Expenses. Address: President.

Legal title for bequests: Trustees of St. Augustine's College, Raleigh, North Carolina

CARLETON COLLEGE

Donald J. Cowling, President

Carleton is a coeducational liberal arts college with an enrollment limited to about 850 students. It is recognized by the Episcopal Church in the Northwest as a college affiliated with the Church. The College will open for its seventy-fifth year on September 15, 1941.

For information address:

Dr. H. G. Klemme

Assistant to the President

CARLETON COLLEGE

Northfield

Minnesota

Launch Canterbury Clubs Association

A PROJECT to assemble 25,000 Episcopal college and university students into a national Association of Canterbury Clubs has been launched on college campuses throughout the country, according to the Rev. Dr. Alden Drew Kelley, head of the Church's college work. Under the plan the association will become the student group of the Church Society for College Work.

This project is the outgrowth of a conviction among college rectors and students that the various Episcopal student organizations in American colleges should have a common name to symbolize their unity of purpose and function. Since it was found that the largest number of student groups were known as Canterbury Clubs, this name was adopted. Also it was felt that a well-known name such as this would help to advance the Church's work among students.

The Association of Canterbury Clubs is not a new student organization but a

fellowship of already existing Church student groups. Among its aims are the six fields suggested by Presiding Bishop Tucker for the *Forward in Service* Program: Prayer, Study, Service, Giving, Evangelism, and Unity. Charters will be granted to any church student group on application and fulfillment of certain requirements including: Membership of not less than ten students; endorsement of the application by the clergyman or woman director appointed to minister to Episcopal students, and a member of the college faculty who is acting as advisor; acceptable report of activities covering the six fields; annual contributions to missionary work and church unity.

Among the colleges and universities having student groups that have joined the Association are Yale, Cornell, Smith, Texas, Pennsylvania, Wellesley, Princeton, Southern California, Virginia, Florida State College for Women, George Washington University, Illinois, and Maryland.

At present there are 99 Episcopal chaplains on active duty in the Army and 13 in the Navy. Approximately 10,000 copies of "A Prayer Book for Soldiers and Sailors," 2,000 Offices of Instruction, 7,200 Wayside Hymnals, 2,000 *Forward—day by day*, and about 7,500 Holy Communion Folders have been sent to these Army chaplains.

ROBERT AND ALAN ROBBINS CHURCH CRAFTSMEN

859 Lexington Avenue New York, N. Y.
Church Decorations, Altars, Reredoses, Statues, Crucifixes, and Christmas Cribbs.

MUSIC FOR THE OFFICE OF THE HOLY COMMUNION

A new practical edition of Marbeck's Mass for Priest, organist, choir and congregation; 43 pages with index; price 40c; special rate in quantity. Address:

WILLIAM POLLAK, Mus. Doc.
477 Hudson Street New York City

Grace Church in New York

maintains two residence clubs for out of town boys and girls.

HUNTINGTON HOUSE FOR GIRLS
Apply: Miss Theodora Beard, 94 Fourth Ave.

HOUSE FOR YOUNG MEN
Apply: Mrs. B. H. Keeler, 88 Fourth Ave.

EXTRA MONEY Sell Personal CHRISTMAS CARDS NAME IMPRINTED

Earn Extra Income daily. Show smartest Personal Christmas Cards with name—50¢ for \$1. Another big money-maker—glamorous For 25¢ assorted Christmas Folders. Sells for \$1. 100% profit. Many subscriptions. Amazing values. Samples on approval. Waltham Art Publishers, Dept. 488

160 N. Washington St., Boston, Mass.

50¢ for \$1

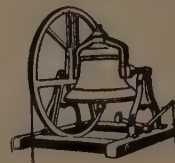
Now that a water supply has been brought within reach of St. Michael's Chapel at Pierre, S. D., through the irrigation project of the government Indian school there, the hundred or more Episcopal Church children who come from the school to St. Michael's for religious instruction have set out 200 shrubs and 50 trees to beautify the church grounds. They have been assisted by some of the Indian men and directed by Deaconess Dellema King, who is in charge of religious education. The children are now growing their own flowers for the altar.

Outfitters to CHURCH and CLERGY

Clerical Suits, Cassettes, Surplices, Choir Vestments, Altar Linens.

Inquiries invited.

C. M. ALMY & SON, INC. 502 5th Ave. New York



MENEELY BELL CO.

TROY, N.Y.

AND
220 BROADWAY, N.Y. CITY

BELLS

Sell CHRISTMAS CARDS EARN EXTRA MONEY EASILY

Show big-value Personal Christmas Cards with sender's name inscribed. Smart, modern designs. Low as 50¢ for \$1, retail. Big profit. Also give 1941 "PRIZE" 21-card Christmas assortment. Sells for \$1, you make 60¢. 14 amazing fast-selling assortments. Expenses unnecessary. Write NOW for SAMPLES on approval. CHILTON GREETINGS, 147 Essex St., Dept. C-43 Boston, Mass.

50¢ for \$1 with Customer's Name

Radio Pulpit Reaches Every Class

(Continued from Page 7)

munions broadcast their services for one month. Emmanuel Church, the Pro-Cathedral, St. John's, Waverly, and Christ Church have taken advantage of this opportunity.

Among the veterans in the radio field is St. Mark's in Shreveport, Louisiana, of which the Rev. Dr. James M. Owens is rector. For more than ten years this church has broadcast the eleven o'clock service each Sunday morning. The station which donates the time is KWKH and the messages are heard over a radius of 1,000 to 1,500 miles.

Another broadcaster is the Rev. Austin Pardue, dean of St. Paul's Cathedral in Buffalo. For more than three years he has conducted a program each Saturday evening called "The Lighted Window." It aims to put a non-sectarian religious appeal over the air with a definite invitation to attend a church somewhere the next day. The Dean reports he has had coöperation from all denominations and that the program has brought innumerable newcomers to his services.

Another who believes in the missionary value of broadcasting is the Rev. Sears F. Riepma, rector of Christ Church in Springfield, Missouri. Week after week Dr. Riepma conducts three programs which bring into contact with Christ Church a great congregation

including convalescents and shut-ins of every type even though they may be from one to two hundred miles away. On Saturdays at nine a.m. over Station KWTO Dr. Riepma conducts a Sunday school lesson that is now in its ninth year; on Sundays at ten a.m. over the same station he has morning prayer and a sermon plus a short talk for children; and at ten p.m. Sunday over Station KBGX he conducts a fifteen-minute period of worship with a background of quiet organ music coming from the chancel of Christ Church.

Down in Richmond, Virginia, the Rev. James W. Kennedy, pastor of All Saints' Church, speaks at seven-fifteen each morning from his home. Fostering no one church nor sponsoring any special type of religion, "Haven," as his program is known, is broadcast anonymously over Station WMBG and has listeners throughout eastern Virginia. It emphasizes the idea that the spiritual truths which are the foundation of religious philosophy should be a part of every-day existence.

Thus is the Episcopal Church utilizing this twentieth century method of spreading the gospel. According to Frank C. Goodman, executive secretary of religious radio of the Federal Council of the Churches, radio is the "greatest help the Church has ever had."

BURD SCHOOL

4226 Baltimore Ave.
Philadelphia, Pa.

MISS MARGARET TAPPEN, Principal

Endowed, homelike dwelling for fatherless girls. Accepted from 4-8, kept until 18. Educated at public schools and professionally equipped at colleges, etc., according to individual ability. Tuition gratis. Capacity 40 girls. Catalog on request. Trustee: Rector and Vestrymen of St. Stephen's Church.

The New York Training School for Deaconesses and Other Church Workers.

Prepares Women for Service in the Church as Deaconesses, or as Trained Workers in Parishes, Rural Districts, and Mission Fields. The course includes Field Work in both Religious Education and Social Service. Address:

DEACONESS ELEANOR P. SMITH
St. Faith's House, 419 West 110 St., New York

WINDHAM HOUSE

National Graduate Training Center for Women Workers in the Church offering practical experience in corporate Christian living; special courses in the life of the Church; numerous opportunities to meet people active in Christian life today, while taking courses leading to advanced degrees and Windham House Diploma.

MISS MARY E. LADD, Director
326 West 108th Street New York, N. Y.

Philadelphia Divinity School

THE DEPARTMENT OF WOMEN

Training for Directors of Religious Education, College Workers, Missionaries, and other services open to women in the Church. Three year course, including Clinical Training, leading to the degree of Th.B. Special courses to meet special requirements. Address:

MISS KATHARINE A. GRAMMER, M.A.
Dean of Women
4205 Spruce Street Philadelphia, Pennsylvania

▲ ST. EDMUND'S ▲

Program develops responsibility, initiative and cooperation. Episcopalian. Meets standards of C.E.E.B. Individual attention. 50 acres in the healthful Berkshires. All sports, excellent skiing. Catalog.

REV. H. BOARDMAN JONES
Box F Stockbridge, Mass.

BRUGLER HOUSE

on Rye Lake, near White Plains, N. Y., offers clergymen and other active Church workers the quiet surroundings of a small estate for a holiday or vacation. For information and rates, write

R. P. KENT, Secy.
281 Fourth Ave. New York, N. Y.

SCHOOLS

ALL SAINTS' EPISCOPAL COLLEGE

Vicksburg, Mississippi

A small church school for girls offering four years of high school (specializing in college preparatory) and two years of college. Emphasis on thorough work.

Borders on the National Park in historic Vicksburg and overlooks the Mississippi.

Arts — Mild Climate — Outdoor Sports

Address:

The REV. W. G. CHRISTIAN, Rector
"The Church School Educates for Christian Citizenship."

St. Mary's Hall

on the Delaware

Episcopal school for girls' 6 to 18, established 1837. Thorough personalized college preparation and separate Lower School. Music, Art, Dramatics, and Secretarial subjects. Easily accessible to New York and Philadelphia.

FLORENCE LUKENS NEWBOLD
Headmistress Box F Burlington, N. J.

St. Catherine's School

For girls who wish a high standard in college preparation. Non-College Course. Art, Music. A Church School in a delightful suburb of Richmond.

LOUISA deB. BACOT BRACKETT
(Mrs. J. R.) Headmistress
RICHMOND, VIRGINIA

MARGARET HALL

Under Sisters of St. Anne (Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis courts. Riding. Board and tuition, \$700.

For Catalog, Address: Mother Rachel, O.S.A., Box F, Versailles, Kentucky.

Bishop Whipple's Famous Church School

SAINT MARY'S HALL

FARIBAULT, MINNESOTA

76th Year

Ages 12-19. Fully accredited, offering thorough college preparation and general courses. Fifth year.

Margaret Robertson, M.A., Headmistress

HOWE MILITARY SCHOOL

● Distinguished Episcopal school (58th yr.). Balanced program of character building and academic instruction. Graduates in best colleges. R.O.T.C. Sports for all. Junior school, separate faculty. Summer camp. Moderate cost. Catalog, Burrett B. Bouton, 13 Academy Place, Howe, Indiana.

FORK UNION MILITARY ACADEMY

Fully accredited. Prepares for college or business. Able faculty. Small classes. Supervised study. Lower school for small boys in new separate building. Housemother. R. O. T. C. Fireproof buildings. Inside swimming pool. All athletics. Best health record. Students from 27 states and other countries. Catalog, 44th year. Dr. J. J. Wicker, Pres., Box C, Fork Union, Virginia.

Advertise Your Church

WITH THIS
ILLUMINATED BULLETIN

The beautiful De Luxe Church Bulletin Board, sold at the extremely low price of \$59.00. More than five-thousand now in use.

New sign panels to fit your old cabinet can be furnished in any desired size at small cost. Or you can build your own cabinet from our free blue prints and have a complete new bulletin at a great saving.

Write for information.
Ask for Catalog 208.

H.E. WINTERS SPECIALTY Co.
Davenport, Iowa

GEMS of GRACE and GLORY

Our new congregational Song Book containing 143 songs is just off the press. It has some fine new choruses and songs (some suitable for specials), published for the first time, besides some very choice old numbers. It is one of the best books of its size ever printed—suitable for all services, especially Camp meetings and Bible conferences. Single copy 25c, or 15c in quantities of 50 or more, postpaid. Special prices in large quantities.

SPECIAL OFFER—For 25c you'll receive one song book and absolutely free our new 25c book "Gems of Thought in Poetry" containing beautiful poems for all occasions.

AGENTS WANTED to handle our splendid large and attractive line of religious merchandise and Christmas Cards. Good commission. Send for our large free catalog.

THE BOONE PUBLISHING CO.
P. O. Box 200 (Dept. S) Des Moines, Ia.

Money for Your Treasury

Over 1,500,000
SUNFLOWER DISH CLOTHS

were sold in 1940 by members of Sunday schools, Ladies' Aids, Young People's Groups, etc. Finest quality cloths. They enable you to earn money for your treasury, and make friends for your organization.

Sample Free to Official
Sangamon Mills—Est. 1915—Cohoes, N. Y.

FOLDING TABLES

For Church Socials,
Dinners, Meetings
Light weight but sturdy. Easily
handled even by ladies. Stacked
and stored in small space. Lowest
prices — one year to pay.
Illustrated Catalog FREE.
THE MONROE COMPANY
4 Church St. Colfax, Iowa

RARITIES



The oldest grave in New York City is in the graveyard of old Trinity Church at the head of Wall Street and dates back to 1681. It is the grave of a child, marked with a sandstone slab, the back of which depicts a skull, crossbones and winged hour-glass in relief.

A new church for a congregation of nearly 1,000 has been completed at Manikonda, in the Diocese of Dornakal, South India. The people are particularly happy about it because the church was started years ago and had to be stopped when only the bare stone walls were done. It replaced a tiny palm-leaf chapel with a door so low that the visiting missionary bumped his head on his first visit. The chapel promptly burned down that week and some of the villagers, Bishop Azariah reports, firmly believed it was in judgment on the building for daring to hit the missionary's head.

FORTH Quiz

Answers to questions on Page 3.

1. First Negro in Episcopal ministry. Page 17.
2. Teaching millions of Indians who never hear Christian Gospel. Page 20.
3. The "Talking Machine." Page 12.
4. Eighty-five per cent of those in fourth grade through the eighth. Page 22.
5. They are swarthy-skinned, have dark hair and eyes and many Indian traits. Page 14.
6. Tours of the city, books and magazines, parties, dances, a lounge, and game room. Page 26.
7. Town had no church and many harmful influences were at work. Page 16.
8. Through two diocesan schools, a children's home, kindergartens, Church schools, Y.P.F.'s. Pages 8-9.
9. Center of religious life in Boston's North End. Page 24.
10. The radio. Page 6.
11. Community Night, Parish Night, Family Night. Page 21.
12. In religious education for Negro college students. Page 10.

GRADED LESSONS that TEACH THE BIBLE

If you believe that the Bible should be taught in the Sunday School, you will be satisfied with nothing less than STANDARD True-to-the-Bible, Christ-Centered Sunday School Courses. Send for

FREE PROSPECTUS

which gives complete details of these outstanding Sunday School Lessons, both Graded and Uniform. Tell us department in which you are interested. Enjoy the same splendid results from your teaching that thousands of STANDARD-using schools are experiencing. Mail your request today. Address Department FO-9.

THE STANDARD PUBLISHING CO.
9TH & CUTTER STS. CINCINNATI, OHIO



LEADING THE WAY TO EXTRA MONEY

SELL PERSONAL CHRISTMAS CARDS
The line that offers value and quality. Show 98 Personally Imprinted Christmas Folders, 6 exclusive series, low as 50¢ for \$1. with name. Extra earnings with new WONDER BOX Assortment of 21 Christmas Folders \$1. All with inserts. Pays you 50c. Can be imprinted 3 other assortments. Delancey Personal Christmas Cards. Write which line interests you. Samples on approval.
JAMES ART STUDIOS, Inc.
158 Anson Place, Rochester, N. Y.

50¢ for 1
UP WITH NAME

Lowered Rates—

More Liberal Terms
FOR LOANS

for the erection of churches, parish houses, rectories and for repairs are now in effect. Your parish can take advantage of our economical terms. Write today for details.

The Secretary

American Church Building Fund Commission

281 Fourth Avenue New York

**DECORATION MURALS
ALTARS STAINED GLASS
LIGHTING FIXTURES
STATIONS ART METAL**

The name Rambusch is your
guarantee of quality

RAMBUSCH

Designers Decorators and Craftsmen

2 West 45th St. New York City

The PAYNE-SPIERS STUDIOS, Inc.
175 FIFTH AVENUE—NEW YORK
STUDIOS, PATERSON, N. J.

**STAINED GLASS WINDOWS
BRONZE TABLETS**

MEMORIALS IN WOOD, MARBLE, IRON, MOSAICS
ALTAR FURNISHINGS & DESIGNS SUBMITTED



Low Cost Life Insurance and Endowment Insurance and Annuities

are available to

the CLERGY, LAY OFFICIALS and other ACTIVE LAYWORKERS doing voluntary or paid work on behalf of the Episcopal Church, and to the members of their immediate families.

All eligible individuals who can qualify from the ages of 10 to 65 inclusive, and who desire to establish or resume an insurance program, may do so at rates that are unusually favorable.

For information, please write to the

Church Life Insurance Corporation

(A subsidiary of The Church Pension Fund)

Twenty Exchange Place

New York, N. Y.

HISTORICAL MAGAZINE

OF THE
PROTESTANT EPISCOPAL CHURCH



Contents for September, 1941

The Greek Mission of the Episcopal Church,
1828-1899 *By Edward Rochie Hardy, Jr.*

Early Hymnody of the American Episcopal Church
By Charles Winfred Douglas, Mus.Doc.

Early Missionaries in Texas *By Andrew Forest Muir*

Anglican Beginnings in Massachusetts
By Edgar Legare Pennington

Book Reviews

Published Quarterly by authority of General Convention

Per Year
\$4.00

5 Paterson Street
New Brunswick, N. J.

Per Copy
\$1.25

ORDER BLANK for FORWARD MOVEMENT LITERATURE

THE FORWARD MOVEMENT, Sharon, Pennsylvania. Send Items Listed Below to:

Diocese _____ Parish _____
 Name _____
 Street _____ State _____
 City _____

(Please fill out plainly and enclose remittance)

Amount Enclosed \$ _____ AMOUNT

NO. COPIES

AMOUNT

NO. COPIES

AMOUNT

FORWARD—DAY BY DAY—Please

check issue desired \$

SUMMER at 4½c

LATE TRINITY at 3c

ADVENT-PRE-LENT, at 4½c

LENT at 3c

EASTER at 3c

COIN ENVELOPES, 12c per 100 \$

PRAYERS NEW AND OLD . . . \$

PAPER at 5c \$

CLOTH at 25c \$

LEATHER at \$1.00

On leather bound copies name
 imprinted on cover free. Print
 inscription below:

WAR-TIME PRAYERS, at 50c per
 100. Less than 50 copies, 10c
 per dozen \$

WE CAN PRAY at 15c, 50c for 4,
 or \$1.25 doz. . . . \$

SETS HALF HOUR PAPERS at 30c \$
 9 pamphlets incl. leader's manual.

MEI LING by Muriel Lester at
 2c; 15c per doz.; \$1.00 per 100 \$

WE PROMISE at 5c \$

A B C PROGRAMS FOR YOUNG
 PEOPLE at 5c \$

GETTING TOGETHER at 15c; 5 or
 more 10c \$

NEARER TO GOD at 5c; 50c per
 doz., \$1.00 for 25 \$

WHERE IS GOD? at 5c; 50c per
 doz., \$1.00 for 25 \$

THE EPISCOPAL CHURCH, 40c
 per 100, or 50c per 150 . . . \$

MADRAS AND YOU, at 15c . . . \$

THE WORLD MISSION OF THE
 CHURCH—Madrass Report, 35c
 per copy, 3 for \$1.00 \$

PROVING PRAYER, at 10c; \$1.00
 per doz. \$

WHY BE A CHRISTIAN? at 20c
 per copy, \$2.00 per doz. . . . \$

SOUTHWELL LITANY at 3c; 20c
 per doz. or \$1.25 per 100 . . . \$

OUR FATHER, at 2c; 20 or more
 \$1.00 per 100 \$

COME AND SEE, at 5c; 40c per
 doz. \$

SUMMERTIME. 50 Activities for
 Christian Families. Many pic-
 tures and prayers. 5c per copy. \$

WHY EXPORT CHRISTIANITY? at
 2c; \$1.00 per 100 \$

APPROACHES TO UNITY at 15c;
 2 for 25c; Over 5 copies, 10c
 each \$

LITERATURE RACK at \$2.00 each \$

FAMILY WORSHIP CARD. Printed
 in colors both sides. Large card
 punched to hang on wall. \$1.00
 per 100. Not less than 20 cards
 sold. \$

FORWARD MOVEMENT GUIDES

GUIDE No. 1 (Forward Into All
 the World) \$

GUIDE No. 2 (My Own Steps
 Forward) \$

GUIDE No. 3 (A Better Economic
 Order) \$

GUIDE No. 4 (Christian Worship
 Personal and Corporate) . . . \$

GUIDE No. 5 (For Those Who
 Mourn) \$

GUIDE No. 6 (Come to Con-
 firmation) \$

GUIDE No. 7 (God Wills Unity) \$

GUIDE No. 8 (Overcoming Our
 Fears) \$

GUIDE No. 9 ("The Offices of
 Instruction" from the Book of
 Common Prayer), 24 pages.

Large type. 3c each \$

Prices of Guides: Single copy
 at 5c; 25 or more, same kind
 or assorted, 3c each \$

THE WAYSIDE HYMNAL

PAPER EDITION. 128 pages. 90
 hymns all with music, also
 Compline Service. 8c per copy.
 5 or more, 5c each \$

GIFT EDITION. Genuine morocco
 leather, gold edge, round cor-
 ners, silk marker, boxed, \$1.00
 per copy \$

PIANO EDITION. Music and words
 enlarged 2½ times, patent "Wire-
 O" binding, opens flat. 50c per
 copy. 3 copies for \$1.35 . . . \$

HERE

IS

THE

ANSWER

TO

YOUR

FALL

LITERATURE

NEEDS

!

ORDER

TODAY!

Prepaid in U.S.A. if remittance accompanies order. On orders outside U.S.A. add 5% to cover extra postage.

THE FORWARD MOVEMENT
 SHARON PENNSYLVANIA